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MINUTES

OF THE

TWENTY-SECOND ANNUAL MEETING

OF THE

UNION BAPTIST ASSOCIATION,

HELD WITH THE FELLOWSHIP CHURCH,
JEFFERSON COUNTY, MISSISSIPPI,

On the 8th, 9th and 10th days of October,
1842.

RAYMOND:
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1842.

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MINUTES

OF THE

UNION BAPTIST ASSOCIATION.

FELLOWSHIP MEETING HOUSE, Oct. 8th, A. D. 1842.

THE delegates from the several churches composing the UNION ASSOCIATION met, with a numerous congregation, in a grove near the meeting house. Elder J. Morris introduced the services by singing and prayer, and delivered the introductory sermon from the 19th verse of the 28th chapter of Matthew: *Go ye therefore, and teach all nations*, baptizing them in the name of the Father, Son and Holy Ghost.

After an intermission of thirty minutes for refreshment, the delegates assembled in the meeting house, and were called to order by elder N. R. Granberry, who addressed the throne of grace by prayer.

Letters from twenty-two churches were presented and read by brethren Brock and Balfour, and the names of the delegates enrolled. Elders Thigpen and King were appointed tellers in the election for officers, who reported Elder N. R. Granberry re-elected Moderator, and bro. Wm. Jordan Denson Clerk.

The Rules of Decorum were called for and read.

Ministering brethren were invited to take seats with us.

Letters from the following Associations were presented, (accompanied with a bundle of their Minutes,) read, and their Messengers cordially welcomed to seats with us, viz:

Pearl River Association by their Messengers, Elders James Murray and John Sandifer.

Mount Pisgah Association by their Messengers, Elders H. W. Hodges and T. S. N. King.

Leaf River Association—no Messenger, but a letter and a bundle of Minutes.

Mississippi Association by their Messengers, Elders S. Coker, F. Clark,* M. Barlow.*

The Moderator made the following appointments to write letters of correspondence and Messengers to bear the same, viz:

To the Pearl River Association—Wm. H. Anderson write, and Elders Wm. Allen, Samuel Thigpen and Joseph Morris Messengers.

To the Mount Pisgah Association—V. W. Brock write, and Elders N. R. Granberry and Daniel Crenshaw Messengers.

* Absent.

To the Leaf River Association—Samuel Thigpen write, and Elders Wm. Mullins and James Bailey Messengers.

To the Mississippi Association—D. B. Crawford write, and Elders D. B. Crawford, Wm. H. Taylor and William H. Anderson Messengers.

The Moderator announced the following committees:

Committee to arrange Preaching—Wm. H. Anderson, Ch'r, Seth Granberry, David Slay, L. Elmore, S. H. Coleman.

Committee of Arrangement—Wm. Mullins, Ch'r, J. Morris, D. B. Crawford, N. R. Granberry and Wm. J. Denson.

Committee on Destitution—Wm. J. Denson, Ch'r, Moses Granberry and S. H. Coleman.

Committee on Finance—B. Whitefield, Ch'r, W. C. Ellis and Thos. P. Thompson.

The Committee on Destitution were instructed by resolution to report the best ways and means to supply the destitute portions of the Association.

Bro. Whitefield offered the following resolution, which was adopted:

Resolved, That on every day of business of the Association, we adjourn at 11 o'clock, A. M., until 3 o'clock, P. M.

The Chairman of the Committee on Preaching reported that they had selected Elders T. S. N. King and D. B. Crawford to preach in the forenoon, and Elders J. Murray and S. Coker in the afternoon of the Lord's Day.

Adjourned until Monday, 9 o'clock, A. M.

Prayer by Bro. Hodges.

[On Lord's day but few turned out, on account of the rain which continued to fall all the forenoon and part of the afternoon. Elder D. B. Crawford delivered a discourse at the meeting house, and there was preaching held at many of the private houses during the day and evening, by the ministering brethren. Much good was effected, we hope, by this course. May the God of Heaven prosper the seed sown in the hearts of all the hearers, so that the good people about Fellowship may all be brought into the fold of Christ, and finally saved by the merits of his blood.—*Clerk.*]

MONDAY MORNING, 9 o'clock.

Met according to adjournment.

Prayer by Bro. Murray. The roll was called.

The Chairman of the Committee of Arrangement made a report, which was received and adopted, and the Committee discharged.

The Chairman of the Committee on Preaching reported that Elders James Murray and S. Coker were selected to occupy the stand in the forenoon, and Elders Wm. H. Taylor and D. B. Crawford in the afternoon.

The corresponding letters were presented, read and adopted, viz: To the Pearl River, Mount Pisgah and Leaf River. Elder Crawford asked further time to prepare the letter to the Mississippi Association, which was granted.

The Circular Letter was called for, read and adopted. See Appendix A.

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The Chairman of the Committee appointed at our last session to visit the Brushy Fork Church made a report, which was received and adopted. See Appendix B.

The Chairman of the Committee on Destitution made a report, which was received and unanimously adopted. See Appendix C.

The Moderator appointed Brethren S. Thigpen, Ch'r, Balfour and Coleman a committee to nominate ten brethren to act as the Executive Board, recommended in the report on destitution. After a short absence, the Chairman reported the following brethren as suitable members of said Board,—which was received and adopted, viz: B. Whitefield, D. Slay, S. Granberry, H. Mimms, L. Stevens, J. H. Martin, W. C. Ellis, J. Newsum, W. L. Balfour, S. H. Coleman.

Bro. M. Granberry presented the following resolution, which was unanimously adopted:

Resolved, That in future at the Annual Meetings of this Body, we will partake of the Ordinance of the Lord's Supper.

At the hour of 11 o'clock, the Association adjourned until 3 o'clock, P. M. The members repaired to the stand, where we listened to a feeling and pathetic appeal to sinners, made by Bro. S. Coker, from 17th verse of the 22nd Chapter of Revelation. *And the Spirit and the Bride say come. And let him that is athirst come, &c.* At the close of his address, he invited all who wished to receive the special prayers of the Church, to come forward and occupy the anxious seats. Many presented themselves and were prayed for—it was indeed a heavenly scene, and proved a blessing to many, as the results afterwards told.

3 O'Clock, P. M.

After partaking of some refreshments, the members again met in the Meeting House.

Bro. D. B. Crawford offered the two following resolutions, which were adopted:

Resolved, That the surplus funds that may be in the hands of the Treasurer from time to time, be and the same is hereby directed to be paid out for the supplying the destitute places in our bounds with the preaching of the Gospel. To be expended under the direction of the Executive Board appointed for this purpose.

Resolved, That we encourage Female Associations in the bounds of our Churches, for the purpose of obtaining contributions to be applied to the preaching of the Gospel in destitute places in the limits of this body.

Bro. J. Morris offered the following resolution which was adopted, viz:

Resolved, That each Minister of this Association be requested to keep a journal of their labors, and report at each Annual Session of this Body, the amount of labor and results, and how much they have received from their respective Churches or elsewhere towards their support.

Bro. Thigpen offered the following resolution which was adopted, viz:

Whereas, The Messengers appointed at our last session to visit the Pearl

River Association failed to attend; and, *whereas* Bro. W. Mullins visited said Association and labored faithfully; Therefore

Resolved, That he receive one dollar per day for his services.

Bro. Brock offered the following resolution which was adopted, viz:

Resolved, That this Association tender her thanks to the Brethren and friends in this vicinity for their kindness and hospitality during the session of this Association.

Bro. Thigpen offered the following resolution which was adopted:

Resolved, That Elder N. R. Granberry write the next Circular Letter on the Doctrine of Election; Elder Wm. H. Anderson preach the introductory sermon, and Elder Wm. Mullins be his alternate.

Bro. Conn offered the following resolutions, which were adopted:

Resolved, That we change the time of the Annual Meeting of this Association to the Saturday before the 3rd Lord's day in October.

Resolved, That the next session of this Association be held with the Mound Bluff Church, near Vernon, Madison county, Mississippi.

The chairman of the committee on Finance reported, which was received and adopted. See Appendix D.

By request of the Mound Bluff Church, we notify our Denomination that one *John Banty*, formerly a member of that Church, and *a licentiate Minister*, was excluded from the fellowship of that Church at their September Conference, 1841.

Resolved, That the Bro. Clerk be requested to prepare the Minutes for the Press, have one thousand copies printed, and distributed as usual.

The collection of funds for the support of HOME MISSIONS was postponed until Wednesday, the congregation was then waited on, and a contribution of 48 75-100 dollars was received and paid over to the Treasurer.

The minutes were read and approved. After benediction by the Moderator, the Association adjourned. The members repaired to the stand, just at the close of the last sermon, the parting hand was given by the Delegates to each other, while they sang,

"O that will be joyful, joyful
To meet to part no more,
On Canaan's happy shore,
There we shall meet at Jesus feet,
Shall meet to part no more."

N. R. GRANBERRY, Moderator.
WM. JORDAN DENSON, Clerk.

[By request, several of the Ministering and lay brethren agreed to protract the meeting: it continued until Wednesday evening, during which time, the spirit of the Lord seemed to revive the hearts of his followers, many sinners were deeply convicted, and some converted to God, and followed their Saviour into the liquid grave. 8 were added by Baptism and 1 by letter; several were left on the anxious seats, some of whom we believe were almost ready to enter into the fold of Christ.
CLERK.]

STATISTICAL TABLE.

CHURCHES.	Counties	DELEGATE'S NAMES.	POST OFFICE	Baptized.	Rec'd. by Letter.	Restored.	Dismissed by Letter.	Excluded.	Dead.	White Male Members	Wh. Fem. Members.	Black Members.	Total.	No. cop. Minutes.	Am't. contribu'tn	When Constituted.	Pastors or Supply.
Antioch,	Copiah	WILLIAM MULLINS, Wm. Cooper,	Gallatin,	7	2	4		1		10	11	19	40	20	4	July 3, 1824	Wm. Mullins *P*
Antioch,	Warren	D. B. CRAWFORD, Levi Stevens,	Warrenton,	21	1		7			14	24	31	69	50	10	Jan. 2, 1819	D B Crawford *P*
Bethel,	Hinds	V. W. BROCK, M. Brock,	Utica,		1		3		2	10	23	8	41	30	5	Apl. 26, 1839	V W Brock *P*
Baker's Creek	Hinds	WM. ALLEN, Wm. Lowe,	Amsterdam,	2	2					6	17	13	36	20	5	July — 1829	Saml Thigpen *S*
Bethlehem,	Franklin	JOSEPH MORRIS, Jno. Barrett,	Fayette,	14	5	3	5	1	2	13	25	9	47	30	5	Nov 30 1834	Joseph Morris *P*
Brushy Fork,	Copiah	James Speed, A. Pinson,	Loyds,	1									20	20	3		V W Brock *S*
Beulah,	Hinds	D. Slay, T. P. Thompson,	Brownsville,	73	12	3	4		1	40	58	28	126	60	10	Mar. 20 1831	N R Granberry *S*
Clear Creek,	Adams	A. Buckles, D. Griffin,	Washington,	21	4		7	2	4				127	20	8		W H Anderson *S*
County Line,	Copiah	A. Slay, Henry Mimms,*	Line Store,	4	19		8	1	2	15	35	31	81	30	6	Jan. 4 1828	Saml Thigpen *S*
Damascus,	Copiah	L. F. Ballard, Sam'l. Mullins,	Gallatin,		1		1			7	7	1	15	10	3	" " 1825	U Harveston *P*
Fellowship,	Jefferson	L. Elmore, A. H. Coleman,	Rodney,	6				3	1	10	21	29	60	35	35		W H Anderson *P*
Flower Hill,	Warren	John Slater, J. H. Newsum,	Bridgeport.	42	3		2	1	1	8	18	62	88	30	5		Wm H Taylor *S*
Hepsibah,	Copiah	Jesse Hodges.* L. W. Ellis,	Gallatin,				1						45	30	3		Saml Thigpen *S*
1st B C Natchez	Adams	WILLIAM H. ANDERSON, H. Cyrenius,	Natchez,				2		2	6	16	146	168	30	20	July 4. 1839	W H Anderson *S*
1st B C Jackson	Hinds		Jackson,										42	20	3		
Mound Bluff,	Madison	N. R. GRANBERRY, W. J. Denson, J H. Martin, Wm. L. Balfour, C. R. Crawford, A. B. Wiles,	Vernon,	177	14	2	4	3	3	85	88	168	341	100	20	Mar 10 1826	N R Granberry *P*
Mount Zion,	Copiah	John Edwards, J. W. Pierce,*	Gallatin,	1									30	25	2		Wm Martin *P*
Mount Pleasant,	Hinds		New Town,										34	15			
New Providence	Copiah	Seth Granberry, M. T. Conn,	Gallatin,	3	2		1	1	1	18	17		35	25	4	Sep 27 1828	James Bailey *P*
New Salem,	Hinds	DAN'L. CRENSHAW,* W. T. Stovall,	Clinton,	5	3	1	8	4	1	10	10	35	55	20	5	Sep 19 1833	D. Crenshaw *P*
New Salem,	Copiah	L. Linder, John Moore,	Gallatin,	5			7	1		6	16	7	29	20	4	Jan. 4 1840	U Harveston *S*
Palestine,	Hinds	SAMUEL THIGPEN, M. Granberry,	Raymond,	8	6		11		3	29	33	62	126	50	6	June 10 1827	Saml Thigpen *P*
Union,	Hinds	*B. Whitefield*, W. C. Ellis,	Mer'dn. Spring,	34	4	2		1	2	16	13	42	71	35	5	Mar. — 1829	N R Granberry *S*
1st B C V'Burg,	Warren	W. H. TAYLOR, Wm. Bond,	Vicksburg,	3	8		2		3	8	12	35	55	30	4		Wm H Taylor *S*
		*Absent.		427	87	15	73	19	28	311	446	726	1781		138		

LIST OF MINISTERS Belonging to the Union Association—Those in small capitals are Ordained—Those in Italics Licensed.

WILLIAM ALLEN, WILLIAM H. ANDERSON, JAMES BAILEY, V. W. BROCK, *G. F. H. Crockett*, DANIEL CRENSHAW. D. B. CRAWFORD, S. J. CALDWELL, URIAH HARVESTON, L. B. HOLLOWAY, N. R. GRANBERRY, *Joseph Lewis*, JOSEPH MORRIS, WILLIAM MARTIN, WILLIAM MULLINS JOSEPH SORSBY, WM. H. TAYLOR, SAML. THIGPEN, WM. WHIELDON, *Benj. Whitefield.*

APPENDIX.

A.

To the Churches composing the UNION BAPTIST ASSOCIATION, its Delegates send Greeting:

DEAR BRETHREN: Our last Association selected, as the subject of the present Circular, the doctrine of Regeneration. With grateful acknowledgments to our Heavenly Father for His kind Providence over us since that interview, we feel thankful to be again assembled and permitted now to address you on this important theme.

Although it is reasonable to expect in the church but one and a clear view of a doctrine so essential and so plainly revealed, yet history and observation teach us sadly the reverse. The many different sentiments upon this subject, taught by some of our most eminent divines, often lead the humble disciple who leaves his Bible for the opinions of men, into water he is unable to fathom. A mere letter, however, will not allow us to enter into the merits of the numerous errors upon this doctrine. If we can only show that our own view is that which the Holy Ghost teacheth, it is all that can be expected of us here.

When we open the word of God, we are not only taught the humiliating truth, that we are "shapen in iniquity" and "conceived in sin," but that "God saw the wickedness of man was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually." *

Not only that "there is none that doth good, no not one," but "God is not in all his thoughts;" not only that "the whole world lieth in wickedness," but "the heart is deceitful above all things and desperately wicked;" not merely are "they altogether become filthy" but they are "*dead in trespasses and in sins*," and the question is asked, "*who can say I have made my heart clean?*" However unwilling the proud heart may be to admit it, we have to confess that man is totally depraved, and without an entire renovation, for which he has wholly disqualified himself, it is impossible for him ever to dwell happily with God. "Except a man be born again he cannot see the kingdom of God." What regeneration is therefore, and how it is effected are questions of infinite moment to us all. †

The original word translated regeneration, which occurs but twice in the Bible (Mat. 19, 28; Tit. 3, 5) signifies "a new birth, regeneration or renovation."

By the doctrine of regeneration we understand, the illumination of the mind, the subjection of the will, the sanctification of the affections, as effected by the immediate operation of the spirit of God, or in the language of Dr. Dick: "according to the Scriptures, regeneration is a change effected by Divine Grace in the state of the soul, a supernatural renovation of its faculties, the infusion of a principle of spiritual life."

The first work in the new birth then, according to our definition, is the enlightening of the understanding.

By nature men are not merely said to be in the dark, but darkness itself, "for ye were sometimes darkness." ‡ "Having the understanding darkened and because of the blindness of their hearts," "darkness covereth the earth, and gross darkness the people," and "the light shineth in darkness and the darkness comprehended it not. § Though the Bible is a perfect revelation of the will of God, and so plain and full, with respect to every necessary truth, yet so darkened, so blinded, so perverse is the mind of unrenewed man, that he can comprehend none of its spiritual

* Ps. li: 5; Gen. vi: 5. † Ps. xiv: 3; Ps. x: 4; I John v: 19; Jer. xvii: 9; Eph. ii: 1; Prov. xx: 9; John iii: 3. ‡ Eph. v: 8.

§ We have re-examined this passage, (John i: 5,) and feel justified in retaining it. Dr. Bloomfield, in his Greek Testament, on this verse, says: "Thus the sense is, 'And this salvation was offered to wretched, corrupt and miserable men; but the plan of salvation they did not comprehend, much less did they accept and embrace it.'"

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excellence nor experience its power. God who made the mind the leading faculty of the soul, proceeds according to the nature He has given us, and the process in regeneration is analogous to making light shine out of darkness, or to opening the eyes of the blind. God who said "let there be light, and there was light," who "commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." When He gave commission to the Gentiles, it was "to open their eyes and to turn them from darkness to light." *

We would not be understood to say that regeneration consists in a revelation of truths before unknown. Such an admission would deny the completeness of the Scriptures, and the unregenerate would have an excuse that there is something yet to be revealed, for his ignorance of which he is altogether unaccountable. No—"The law of the Lord is perfect, converting the soul." The illumination of the understanding in new creatures, consists in enabling them to perceive the true sense and importance of that which is already revealed. It makes them see their true state and character, their guilt, wretchedness and danger. It makes them see the love, grace, compassion and mercy of God, and the atonement, righteousness, fulness and the love of Christ. It makes them see the beauty of holiness, and waking them up, as it were from a deep sleep, it renews them "in knowledge after the image of Him that created them."

It is extremely difficult to explain to an unregenerate man the nature of this spiritual perception. No doubt there have been many who have acquired so extensive a speculative knowledge of Divine Truth, as to be made teachers of others without having experienced one single ray of spiritual light upon their own darkened minds. None have ever yet been able to give one who was born blind an idea of colors. An ingenious and inquiring blind man may learn to converse about the sun, the light and rainbow, in language borrowed from those who have seen them, yet however much hear-say knowledge thus acquired, he will soon betray his ignorance of any just idea of either. Locke mentions the case of one who was born blind, which has often been quoted. This person after much inquiry and deep study at last concluded he had discovered what scarlet was. When he was asked to describe it, "I think," says he, "scarlet is something like the sound of a trumpet." This man's knowledge of natural light was about as much as the unregenerate have of spiritual light. "The natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned." Indeed the regenerate are unable themselves to tell how they were enlightened, or to make others understand the specific difference between their perceptions now, and what they were before. They can say the scriptures were once obscure and uninteresting but now they are "sweeter than honey and the honey comb." This though is indefinite. One thing however they all know and all can say, "whereas I was once blind, now I see." †

But in regeneration the mind is not only enlightened. Light in the understanding separate from the inclinations and affections of the heart, has nothing in it either good or evil, either spiritual or holy, being the mere exercise of the intellect.—Naturally, man's will is perverse, he chooses the service of self, rather than God, and rebelliously inquires, "what's the Lord that *I* should obey *Him?*" He hugs his chains of servitude to satan and will not be made free. He "will not come unto the light." "The carnal mind is enmity against God, is not subject to the law of God, neither indeed can be." Therefore, in regeneration, this will must be made conformable to the will of God; must be "made willing both to will and to do of His own good pleasure." The new creature is made to ask with child-like submission, "Lord what wilt thou have me to do," and to stand ready "to run the way of his commandments." Choosing the good and refusing the evil, though the remains of the old man often incline him to that he would not, he always feels that "the spirit is willing [if] the flesh is weak." ‡

Farther, there is not only a "renewing," a "subjection," but there is also a "washing" in regeneration. It not only reaches the understanding and the faculty of choice, but extends through all the affections of the heart, and as water purifies the body, it cleanses the soul from all its "filthiness." There is in unrenewed man a "blindness of heart," a "rejoicing in iniquity," a "love of darkness rather than light," a heart "desperately wicked," and a renovation that would lift him entirely

* Eph. iv: 18; John i: 5; Isa. lx: 2; 2 Cor. iv: 6; Gen. i: 3; Act. xxvi: 18.
† John ix: 25.
‡ Exod. v: 2; John iii: 20; Rom. viii: 7; Matt. xxvi: 41; Acts ix: 6.

out of the mire must have a stronger hold than merely of the dead. Therefore God says "I will give them a heart to know me," and "I will put my fear in their hearts," "for they shall return unto me with their whole heart."*

We would not be understood, that any of the faculties of the soul are changed in respect to their essence; but all operating in a different way, and being placed upon different objects, the new creature sees, and desires, and feels differently from what he did before renewed. "Old things are passed away and behold all things are become new." Having created within him "a clean heart, and a right spirit renewed within him," he "calls on the Lord out of a pure heart." Nor would we be understood that our nature is entirely freed from sin. Alas! No. We still bear about with us "the body of this death." The simple experience of the New Zealander corresponds with that of every regenerated soul. He says "I have two hearts, which are always struggling one with the other. *The one is a very good heart, the other is altogether bad. I am wondering which will be thrown down and put undermost at last.*"—2 Cor. v: 17; Psl. li: 10; 2 Tim. ii: 22; Rom. vii: 24.

That such a renovation of the whole man, of his views, his inclinations and his principles, as we have just described, should require the immediate operation of the Divine Spirit, many are loath to admit. As such an admission strikes a death-blow to human merit, it has met with strong opposition from those who would fain be themselves workers in so glorious a change. They who admit the necessity of Divine Grace modify it to suit their own wishes. "The grace of God and the assistance which he affords us to preserve us from sinning, they place either in nature and free-will, or in the law and doctrine; so that when God is said to assist men to shun evil and do good, nothing more is meant than that he shows them by revelation what *they* should do;" that is we are only under obligation to God for his word, depending altogether upon ourselves for the use of it.

At variance with such views, we believe in *regeneration*, man is *entirely passive*. It may be proper here to distinguish between regeneration and conversion. Regeneration is "the infusion of a principle of spiritual life," which precedes every holy emotion and action; conversion is the turning of the soul, in repentance, faith and love to Christ. Both are the effects of Divine Grace, but in the one God works alone, in the other, He draws and we run after him." Our Saviour has illustrated this distinction in the parable of the prodigal son. "When he came to himself" he was regenerated, and when "he arose and came to his father" he was converted.†

From the very nature of regeneration, we ought to see that it is wholly of Grace. We are "*dead*" and must be "quickened"—we are "*blind*" and must be made "to see"—we are "*the enemies of God*" and must be made "friends"—we are "*natural*" and must be made "*spiritual*." Can a thing create itself! To go by the grave of the dead, and cry with a loud voice, will not *put life in the cold heart*—To dress a corpse in the habiliments of life will not *make it breathe, and feel, and act*. To open the eyelids of the blind, and pour light upon his face, *will never make him see*. To tell the prisoner of his wretchedness and misery *will never break his chains*—And God asks "who can say I have made my heart clean!"—None—none. "*For we are his own workmanship*; created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them."—Fuller says "if regeneration be brought about by any exertion of ours, it is not only contrary to all ideas of generation (to which it undoubtedly alludes) but also to the express testimony of scripture, which declares, that "we are born not of blood, nor of the will of the flesh, nor of the will of man, but of God.'"*

The expressions "created in Christ Jesus," "*new man*," "*passed from death unto life*," "*begotten again*," "*born again*" certainly imply more than the mere presenting of sufficient motives or persuasives, or more than one or a thousand baptisms in water could ever effect. They imply the exertion of a power found only in Him who said "let there be light and there was light." Who "cried with a loud voice Lazarus come forth," to accomplish such a renovation. We are "made willing in the day of his power." It was the Lord that "opened the heart of Lydia that she attended unto the things which were spoken of Paul."† We are said to be changed into the image of the Lord "even as by the spirit of the Lord."—Paul says, "our Gospel came not unto you in word only, but in power and in the Holy Ghost." It is God that "giveth the increase." It is God that turns the heart

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* Tit. iii: 5; Ezek. xxxvi: 25; Eph. iv: 18; John iii: 19; Jer. xxiv: 7; Jer. xxxii: 40.

† Luke xv: 17, 20.

‡ Eph. ii: 1; John ix: 25; John xv: 14; Rom. viii: 7; Ps. xx: 9; John i: 13.

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"as the rivers of water are turned." And in fine, if we are ever born again, we must be "born of the spirit."*

To inquire how the Spirit operates to produce this change is an idle speculation. With equal propriety we might enquire whence the wind "cometh and whither it goeth."—John iii: 8.

The instrument which the Spirit uses in regeneration is the word of God, which is termed the sword of the Spirit. "Faith cometh by hearing and hearing by the word of God." "For how can they believe in him of whom they have not heard?" James says, "of His own will begat He us, with the word of truth," not that the word begat, but begat *He us with the word.* "It pleased God, by the foolishness of preaching, to save them that believe." The word of God is quick and powerful, sharper than any two-edged sword, and the Spirit wielding it slays our enmity thereby, and brings us into sweet subjection to the mild sceptre of the Prince of peace—James i: 18; 1 Cor. i: 21; Heb. iv: 12.

We have confined ourselves to the influence of the Spirit in implanting new principles of action, not in producing the action. But the regenerated man is a converted man. "Being born again, not of corruptible seed, but of incorruptible by the word of God which liveth and abideth for ever," he will "remember, turn unto the Lord, and worship before Him." Make the fountain pure and its streams will be pure. The tree being good, its fruit will be good also. Now "the fruit of the Spirit is love, joy, peace, long-suffering, goodness, faith, meekness, temperance." "Whosoever is born of God doth not commit sin for his seed remaineth in him; and he cannot sin because he is born of God."—Gal. v: 22; 1 John iii: 9.

And now brethren call to remembrance the former days when ye were first illuminated. Do you not feel with Paul that "by the Grace of God I am what I am?" Do you not feel that that Grace—

"*Comes, unprevented, unimplored, unsought*"—

that it is "*Grace all the work doth crown?*" Then contend earnestly for this fundamental principle of your faith, as that which was once delivered unto the saints, and having shown that you are born of God by laboring abundantly for Him, confess with Paul, "yet not I but the grace of God which was with me;" "FOR OF HIM AND THROUGH HIM AND TO HIM ARE ALL THINGS, TO WHOM BE GLORY FOR EVER. AMEN."—2 Pet. iii: 1; 1 Cor. xv: 10; Rom. xi: 36.

WILLIAM H. ANDERSON.

* Eph. ii: 10; Col. iii: 10; 1 John iii. 14; 1 Pet. i: 3; John iii: 3; John xi: 43; Gen. i: 3; John iii: 5; 2 Cor. iii: 18; 1 Thes. i: 5; 1 Cor. iii: 6, 7.

B.

The Committee appointed to visit the Brushy Fork Church beg leave to

REPORT:

That they met with said church on Tuesday before the fifth Lord's Day in July; and, after mature consultation, ascertained that it was the unanimous wish of the members to continue in an organized form. Your committee then advised the church to take immediate steps to procure the services of a minister; and we are happy to state that there is a prospect that the church will be revived.

Which is respectfully submitted. N. R. GRANBERRY, Chairman.

C.

The Committee to whom was referred the subject of devising ways and means to supply the destitute parts of the Association with a preached gospel would respectfully submit the following

REPORT:

That in view of the destitution of many portions of our Association, they are at a loss to know what ways to recommend for your adoption which will prove more successful than the efforts heretofore used. We all know that the work of supplying the word of life regularly in all parts of our district was from the first organization of this body carried on under its immediate direction for many years, until she ceased to act. It was succeeded by a different organization of brethren, which has since been dissolved, and the work must again devolve on the Association, from whom, it is the humble opinion of your committee, it never should have departed. We believe it to be the legitimate duty of the Churches and Associations, and experience teaches us that when any work is left undone by those to whom God in His wisdom has assigned it, it will not prosper under any other organization so well. Hence, great caution should be observed in adopting any measures for the promotion and spread of the Redeemer's kingdom, which appears to be the duty of a different association of Christians.

There is no doubt that the original purpose for which the churches first organized themselves into associated bodies, was, to supply the destitute portions of their respective districts with the gospel. The history of all the primitive Associations gives us this information. And why should we not now carry out those great and glorious principles of benevolence?

"Shall we whose souls are lighted
"By wisdom from on high—
"Shall we to men benighted
"The Lamp of Life deny?"
Oh no!—"Come, then, let's run the Christian race
"With diligence and speed!
"God's word, his Spirit and his grace
"Do all to duty lead."

Believing there are none who profess the religion of our Lord and Saviour Jesus Christ who would object to sending to and supplying the destitute with the word of eternal life, we would respectfully recommend to your body the adoption of the following course, as most likely to succeed in this great and noble enterprise.

1st. That a committee of ten brethren be appointed annually with the Moderator, Clerk and Treasurer, (who shall be *ex officio* Chairman, Secretary and Treasurer of the Board,) to act as an Executive Board during the intermediate time, between the sessions of the Association, five of whom shall constitute a quorum for business.

2d. The duties of the Board shall be, to employ and keep constantly in the field one or more faithful ministers of the Lord and Saviour, provided the means placed in their hands will justify it.

3rd. That the brethren members of this Association be requested to present the subject to their respective churches, and ask from them means to carry out the designs of the Association.

4th. And whatever aid they may obtain, to remit the same to the Treasurer, who shall be the receiver and disburser of all funds raised for this purpose, under the direction of said Board.

5th. That a public collection be taken up during each session of this Association, to aid in sustaining such ministers as the Board may employ.

6th. That the ministers of this Association be requested to take up a public collection annually in each of their churches and congregations, to aid in this work.

7th. That the Board make out and present to each session of this Association a general report of all labors performed, the reception and disbursement of all funds placed in their hands.

All of which is respectfully submitted.

WM. JORDAN DENSON, Ch'r.

286.75+
M69

BOARD OF DIRECTORS OF HOME MISSIONS FOR 1843.

N. R. GRANBERRY, Chairman,
WM. JORDAN DENSON, Secretary,
MOSES GRANBERRY, Treasurer,
Wm. L. Balfour, Seth Granberry,
Silas H. Coleman, John H. Martin,
Wm. C. Ellis, Henry Mimms,
Vernon P. O., Miss.
do. do.
Raymond P. O., Miss.
J. Newsum, Benjamin Whitefield.
David Slay,
Levi Stevens,

D.

TREASURER'S REPORT.

MOSES GRANBERRY, Treas. To the Union Association, Dr.

To cash on hand,		$265 43¾
Cr. DISBURSEMENT:		
By am't paid for printing Minutes of 1841,	$90 00	
" " putting up and distributing same,	15 00	
" " U. V. Harveston, Messenger to the Leaf River Asso.	10 00	
" " S. Thigpen, Messenger to the Mount Pisgah Asso.	7 00	
" " V. W. Brock, Messenger to the Mississippi Asso.	6 00	
" " Wm. Mullins, Messenger to the Pearl River Asso.	7 00	
" " Wm. H. Anderson, Messenger to the Miss. Asso.	7 00	
		142 00
Balance cash on hand,		$123 43¾

We, the Committee on Finance, find the report, as stated above, correct; and, on counting the money sent up from the churches, find the amount to be $138 00.

B. WHITEFIELD, Ch'r.

From some of the churches a very good history is sent up; from others not so full, and of little interest; from others nothing is sent up, not even the number of whites and blacks, and when they were constituted. The request in our last Minutes, we presume, was overlooked by the Clerks. Cannot all the brother Clerks feel interested enough on this subject to spend some little of their time in collecting facts in relation to the history of their churches during the next twelve months, and send it up to the next Association? Should a history of our Association be called for in future, by preserving those facts now the task will be rendered more easy. The following items, with any matter that may be on record in the church book interesting, would be gratifying to all: when constituted; by whom constituted; how many revivals they have passed through, and account of protracted meetings; who have been their pastors or supplies; if they have had Sunday Schools and Bible Classes. We hope those who have sent up a history to our last session will try again.

Clerk.

286.75+
M69
UN3

PERIODICAL.

Library, Southern Baptist
Theological Seminary

MINUTES

OF THE

TWENTY-THIRD ANNIVERSARY

OF THE

UNION BAPTIST ASSOCIATION.

HELD WITH THE MOUND BLUFF CHURCH,
MADISON COUNTY, MISSISSIPPI,

On the 14th, 15th and 16th days of October,
1843.

RAYMOND:

PRINTED BY NORTH & VANCE.

1843.

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RAYMOND:

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1843.

MINUTES

OF THE

UNION BAPTIST ASSOCIATION.

MOUND BLUFF, Madison County, Miss., Oct. 14, 1843.

THE Representatives of the several Churches composing the UNION ASSOCIATION convened this day, in their twenty-third anniversary, at the Mound Bluff Baptist Meeting House.

The introductory sermon was delivered by Elder William H. Anderson, to the members and congregation, from the 21st verse of the 11th chapter of Matthew: *Wo unto thee, Chorazin! Wo unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago.*

After a short recess, the Association was called to order by Elder N. R. Granberry, who led in prayer.

Letters from twenty-three churches were presented and read, and the names of their delegates, together with the usual statistics, entered on the Minutes.

Brethren King and Buie were appointed tellers to receive the votes in the election of officers for the ensuing year; which resulted in the re-election of N. R. Granberry Moderator, and W. J. Denson Clerk.

The Association being organized, the rules of decorum were called for and read.

Petitionary letters for admission into our Union were presented and read from the Ogden Church, Concord Church and the First B. Church in Yazoo City, all in Yazoo county; and White Oak Church, Copiah county; and Macedonia Church, Hinds county: and, upon examination, being found orthodox in their faith, they were received into the fellowship of our Association.

Corresponding Letters from three Associations were presented (with a bundle of their Minutes) and read, and their Messengers invited to seats with us, viz:

MOUNT PISGAH—Elders Wm. Denson and R. T. Gatewood,* Messengers.

LEAF RIVER—Amos Granberry and Thomas Mott,* Messengers.

PEARL RIVER—Elders James Murray* and Joshua Sandifer, Messengers.

A letter from sister Mary Slay, Clerk of the Beulah and New Salem Female Association, was presented, read, and their agent, David Slay, invited to take a seat with us. They send up $17 95 for the support of Home Missions.

Brethren McGill, Ch'n, Wm. Denson, sen., Walker, Ellis and Balfour were appointed a committee to arrange preaching during the meeting.

Brethren Anderson, Ch'n, Mullins and Thigpen, with the Moderator and Clerk, were appointed a committee to arrange the order of business of the Association.

The following brethren were appointed to write corresponding letters to sister Associations, viz: Buie to the Mount Pisgah; Caldwell to the Leaf River; Taylor to the Pearl River; Anderson to the Mississippi.

The committee to arrange preaching reported that Brethren Mullins, Anderson and Barns, would preach on the Lord's Day, in the order of their names.

Brethren Sparke, Ch'n, Goode and Easterlen were appointed a committee to audit the Treasurer's account.

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* Absent.

Brethren N. R. Cranberry, Ch'n, and W. J. Denson were appointed a committee on the state of religion in the churches.

Adjourned to meet Monday morning, 9 o'clock, A. M. Prayer by Bro. Taylor.

LORD'S DAY.

Bro. William Mullins delivered a sermon, and was followed by the Rev. Wm. F. Nelson, of the Covington Baptist Theological Institute, Ky., who was substituted by the committee in the place of Bro. Anderson. At the close of the sermon a collection of $54 50 was taken up for the support of Home Missions. The Lord's Supper was then administered to the members of the Association and visiting brethren by Brethren Barns and King. The congregation was large and attentive, and we pray God to bless the efforts made this day by his servants.

CLERK.

MONDAY MORNING, Oct. 16.

The Association met agreeably to adjournment. Prayer by Bro. Thigpen.

The committee of revision and arrangement of business made their Report, which was adopted.

Brethren Thigpen, Ch'n, Anderson, Goode and Stevens were appointed a committee to nominate an Executive Board of Home Missions.

The Report of the Executive Board of Home Missions was read and adopted, and ordered to be printed with the Minutes.

REPORT OF THE EXECUTIVE BOARD OF HOME MISSIONS.

We feel thankful to the GREAT HEAD of the Church for the privilege of meeting with you, dear brethren, in the twenty-third anniversary of our Association. That so many of us have been spared to greet each other again in the vineyard of our LORD on earth, while many of the faithful have been called from their labors of love below to the joys of heaven above—that he has spared the members of the Board to live through a year of much toil, labor and sickness, calls forth our strongest feelings of gratitude and love to GOD. Our hearts are made to rejoice when we review the immediate blessings of high Heaven which have, during the past year, attended and crowned every effort and labor of love of the faithful servants of our Lord, in every clime and country, and in every state of our Union. Wherever the missionaries of the cross have carried "*the good tidings of great joy*," there the Spirit of God seemed to attend with power from on high. So it has been in our own district; and although your Board has not been able to send the gospel to every destitute place, for the want of ministers and means, yet we do rejoice that the Lord has sanctioned, with such signal blessings, the feeble efforts that have been made. The WORD, through the instrumentality of your missionaries, has been blessed, as we hope, to the conviction and conversion of many. They have been enabled to gather the scattered sheep together, and in several places to constitute new churches.

At the first meeting of the Board after the adjournment of the Association, they appointed Elders **William Mullins and S. I. Caldwell Missionaries.** Brother Mullins accepted the appointment, but did not then know how much of his time he could devote to the service of the Board, owing to his engagements with several churches. He proposed, however, to divide the Association into two districts, the Southern and Northern; and that he would occupy the South, while Brother Caldwell could that of the North. The Board agreed to his proposition. Bro. Caldwell agreed to serve a part of his time, which he has done from December to the present time. The principal part of his labor has been performed in the counties of Yazoo, Warren, and upper part of Claiborne and Hinds. He has served 164 days, delivered 61 sermons, travelled 945 miles, baptized 5 persons, aided in the constitution of 3 churches, occupied most of the time four regular stations, besides preaching occasionally at places in different neighborhoods through which he passed—collected $1 00.

The Board did not hear from Bro. Mullins until late in the spring, relative to the amount of time he could spend or was spending in the service of the Board. He then informed them that on account of his other ministerial engagements, he was not able to spend in the service of the mission more than eight or ten days in each month. His reports, however, are of an interesting nature. There is great

destitution in his district—and at the few places he has been permitted to visit, the WORD preached seemed to have a powerful effect. Many were deeply impressed with the great necessity of turning to the LORD, and insisted on your missionaries visiting them regularly. He has been able to serve the Board only 37 days, delivered 38 sermons, travelled 575 miles, baptized 2 persons, occupied partially four stations, attended three protracted meetings, and collected $13 18 3-4.

So soon as the Board learned from Bro. Mullins the time he was spending in their service, they resolved to employ another minister, and send to his aid. This they were not able to do, until about the 1st of August. They then procured the services of the Rev. B. L. Barns, who has made three tours in the Southern district, and we hope he has done much good, as is evident from his report. He has served 65 days, travelled 600 miles, preached 60 sermons, delivered 20 exhortations, ordained 2 deacons, baptized 6 persons, constituted one church, named White Oak, attended 3 protracted meetings—12 of the sermons were preached by Bro. G. W. Dorance, who was with him during the last tour—collected $19 25.

We regret much that our means were so limited last year, that we could not operate as largely as the actual wants of the destitute required. Many times has the Macedonian cry been answered only with the prayers and tears of your Board, when it was not in their power to send the gospel to them for the want of ministers and means. They were constrained to cry unto the Lord, to send more laborers into the harvest and to open the hearts of the brethren to enlarge their contributions, so that we can be able to send forth the heralds of the cross sufficiently to occupy the whole vineyard. But we hope we have passed the ordeal. The great struggle is over. The survey of the destitute portions has been made. We have now to make our entries, occupy and sow the seed early in the morning, and not withhold our hands in the evening. And may we not calculate, from the success we have met with during the past year with such small means, should the churches send up liberally this year into the treasury of the Lord, great results from our next year's labors. The Lord will surely bless according to the effort and means used, and often much more. We have no doubt if the brethren, who live under a stated ministry, could but hear the Macedonian cry that so frequently rises to our ears, they would double their energy, zeal and contribution. We believe the Board will be able to get the laborers, if means are thrown into their hands to support them. HOME and FOREIGN MISSIONS are evidently the cause of GOD, and all those who enter into its true spirit will have the spirit of CHRIST to dwell in their hearts. The Bible contains those self-evident truths, that it is our duty to do and live daily in the performance of every good work, and leave the consequence with GOD. Brethren, let us so live that we may be ready to render up a good account of our stewardship below. Then will we hear the welcome plaudit from our LORD, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy LORD"—then will we be able to exclaim—

"I have fought my way through,
I have finish'd the work
Thou didst give me to do."

Submitted in behalf of the Executive Board.

WM. JORDAN DENSON, Secretary.

In conformity to a resolution of the last session, calling on our ministers to report the amount of their labors, their success and their compensation for such services, Brethren Mullins, Thigpen and Granberry presented and read their reports. The Clerk was directed to make a brief of their labors and attach it to the minutes:

TABULAR VIEW OF THE ABOVE REPORTS.

Elder Granberry served three churches until June. He then took charge of the fourth—and in the discharge of his duties rode 2500 miles, delivered 138 sermons, baptized 129 persons, aided in the constitution of 2 churches, assisted in the ordination of 1 minister and 4 deacons, attended 1 Association and 8 protracted meetings: For his services he received from the Mound Bluff Church $705, Beulah Church $216, Union Church $134—in all $1055.

Elder Thigpen served 4 churches, travelled 1600 miles, served 185 days, preached 173 sermons, baptized 273 persons, spent 30 days in attending protracted meetings, visited one Association. For his services he received, of the Palestine Church, $125, County Line Church $98—Baker's Creek Church $50, Hepsibah Church $54—in all $327.

Elder Wm. Mullins served 5 churches, travelled 2470 miles, spent 183 days in doing so, preached 173 sermons, baptized 51 persons, attended 9 protracted meetings and 1 Association, and received $72. This does not include his labors in the service of the Board.

The Financial Committee presented their report, which was adopted.

TREASURER'S REPORT.

MOSES GRANBERRY, Treas.

1842.

October—To cash on hand	To the Union Association,		Dr.
" " Contributions from the Churches,		$123 43¾	
" " Public Collection at Association,		138 00	
" " By N. G. North, for Domestic Missions,		48 75	
" " By W. J. Denson, for M'd Bluff Church,		5 00	
		6 00	
			$321 18¾
CONTRA. *By Disbursements since Oct.* 1842.			
By amount paid for printing Minutes of 1842,		$55 00	
" " " N. R. Granberry, Messenger to Mount Pisgah Association,		3 00	
" " " Wm. Mullins, Mess. to Pearl River Asso.		5 00	
" " " U. Harveston, " Leaf River "		10 00	
" " " S. Thigpen, " Mt. Pisgah "		6 00	
" " " Wm. Mullins, " Mississippi "		7 00	
" " " James Bailey " " "		7 00	
" " " S. I. Caldwell, Missionary labor,		74 50	
" " " " " "		58 66	
" " " " " "		46 66	
N. G. North for blank book and paper,		2 00	
			274 82
Balance remaining in the Treasury,			$46 36¾

The Committee on Finance would report the above account of your Treasurer correct, as per vouchers, and find a balance, remaining in the Treasury, of $46 36¾

Amount contributed by the Churches,	$46 36¾
" Public Collection on the Sabbath, Oct. 14th, 1843,	[illegible] 54
" Received from Mrs. Mary Slay, Treas. of the Beulah and N. Salem Female Association for Home Missions,	54 50
" Collected by Elder B. L. Barns,	17 95
" " " Wm. Mullins,	19 25
Elder Jos. Sorsby contributed for the public' Burmah Bible,	13 18
	8 00
	$503 78¾

WILLIAM H. SPARKE, *Ch'n.*

Letters of Correspondence to sister Associations were presented, read and adopted, viz: to the Leaf River, Elders Harveston and Caldwell appointed Messengers; to the Pearl River, Elders Taylor and Allen Messengers; to the Mount Pisgah, Elders Buie and Whitefield Messengers; to the Mississippi, Elders Anderson and Granberry.

Resolved, That the rules of order be suspended for the purpose of hearing a communication from the Baptist State Convention, by their Messenger, Elder T. S. N. King;

Who, after a few brief remarks in explanation of the purposes and work of that institution, was invited to take a seat with us.

Resolved, That the Moderator explain the relationship that would exist between the Convention and this body, should we conclude to become auxiliary to that institution—which he did in a brief manner.

The following resolution was offered:

Resolved, That this Association become auxiliary to the Baptist State Convention;

Which was received, and, on motion to adopt, remarks were made by several of the brethren. The vote was taken, and it was decided in the affirmative.

Adjourned for half an hour.

AFTERNOON SESSION.

The resolution passed in the forenoon session, making this Association auxiliary to the Baptist State Convention was, on motion, re-considered; and the mover of said resolution withdrew it.

Resolved, That we send a committee of six brethren as visiters from our Association to the next session of the Baptist State Convention, to be held with the Palestine Church, six miles south of Raymond, commencing on Friday before last Lord's Day in June, 1844; and that the Churches opposed to the Association becoming auxiliary to the Convention be requested to send up also visiters to the same session—the visiters on behalf of the Association to report to the next session of this body.

Brethren David Slay, Ch'n, Ellis, Crenshaw, Wise, Miller and Davis were appointed visiters according to the above resolution.

The Circular Letter was presented, read and adopted. *See Appendix A.*

The committee on nomination of members to fill the Executive Board of Home Missions reported William L. Balfour, Silas H. Coleman, William C. Ellis, Seth Granberry, Charles R. Balfour, Henry Mimms, Michael Wall, David Slay, Levi Stevens, Benjamin Whitefield, as suitable members for said Board.

The report was adopted.

A petition for a letter of dismission was received from Mount Zion Church, to join the Mississippi Association—stating that her locality would make it much easier to represent herself in that body. Her request was granted, and the Clerk requested to prepare said letter.

On the representation of Brother Whieldon, concerning the situation of the Bayou Pierre Church,

Resolved, That Bro. Whieldon take the oversight of said church during the Associational year, and report next session.

Resolved, That the next session of this body be held with the Bethel Church, Utica, Hinds county.

Bro. James M. McGill offered the following resolutions, which were adopted, viz:

Resolved, 1. That the American and Foreign Bible Society is not auxiliary to the American Bible Society, nor is connected with it in any way whatever.

2. That the Baptists, as a denomination, are in no wise connected with the American Bible Society.

3. That we recommend all our churches and brethren to withhold their countenance and support from the American Bible Society, and bestow them upon the American and Foreign Bible Society, the latter being a Baptist institution.

Bro. M. Granberry, Sen. offered the following resolution, which was adopted, viz:

Resolved, That Brethren Whieldon and Mullins be appointed a committee to inquire of the Ebenezer Church the cause of their not representing themselves in the Association, and report to the next session of this body.

Bro. Whitefield offered the following resolutions, which were adopted:

Resolved, That it is the duty of this Association, as far as practicable, to maintain a ministry and the ordinances of the gospel in the towns and cities in our bounds.

Resolved, 2. That whereas the city of Jackson, being the seat of government of the state—the location of our Superior Courts, both State and Federal—and withal a place of considerable commercial importance, demands, in the estimation of this body, an extraordinary effort at our hands to secure a house of worship and a minister of our denomination in that place: and whereas the gospel requires that the strong shall assist the weak, and the rich the poor: and whereas our brethren in that city have done all in their power to erect a house to worship in—having a building in a considerable state of forwardness, but are unable to complete it for the want of means:—Therefore,

Resolved, That the individuals composing this Association will do all in their power to aid their brethren at Jackson in their laudable and praiseworthy efforts; and that, as a body, they would earnestly yet respectfully press the importance of coming up to their assistance upon our churches and brethren generally, but especially upon those in our own bounds.

Bro. John W. Buie was appointed to write the next Circular Letter; Bro. Wm. Mullins to preach the introductory sermon; Bro. S. I. Caldwell his alternate.

The rules of order were suspended, to give Professor Wm. F. Nelson, *Agent of the Covington Baptist Theological Institution, Ky.*, an opportunity to make known to the members and brethren the object of his mission to this state; which he did.

The Clerk was requested to prepare the Minutes for the press, have them printed and distributed as usual.

The minutes were read and approved.

The Association then adjourned to meet with the Bethel Church, Utica, on Saturday before the third Lord's Day in October, 1844.

Benediction by Bro. Nelson.

N. R. GRANBERRY, Moderator.

Wm. Jordan Denson, Clerk.

STATISTICAL TABLE.

STATISTICAL TABLE.

CHURCHES.	Counties.	DELEGATES' NAMES.	Monthly Meetings	Post Office.	Baptized.	Rec'd. by Letter.	Restored.	Dismissed by Letter.	Excluded.	Dead.	white male Members.	Wh. Fem. Members.	Black Members.	Total.	No. cop. Minutes.	Am't. cop. tribution.	When Constituted.	Pastors or Supply.
Antioch,	Copiah	William Mullins, B. Bufkin,*	1 Sab.	Gallatin,	4	2		1	10		11	13	10	34	20	5 00	July 3, 1824	Wm. Mullins P
Antioch,	Warren	D. B. Crawford.* Henry G. Stevens,	1 "	Warrenton,	45	6		6			26	38	50	114	50	10 50	Jan. 2, 1819	D B Crawford P
Bethel,	Hinds	Joseph L. Wise, J. D. Easterlen,	4 "	Utica,	33	2	1	15	1	3	10	31	13	54	35	7 85	Apl. 26, 1839	D Crenshaw S
Baker's Creek	Hinds	Wm. Allen, Hiram Granberry,	4 "	Amsterdam,	20	8		2		4	17	30	3	47	30	5 00	July — 1829	Saml Thigpen P
Bethlehem,	Franklin	Wm. J. Morris, Aaron Herring,*	3 "	Hamburg.	12	1		2			13	29	15	57	30	5 00	Nov 30 1834	Joseph Morris P
Brushy Fork,	Copiah	Marshal Bankston, James Speed,*		Loyds,	21	3				2	15	16	1	32	30	5 00		W Mullins S
Beulah,	Hinds	D. Slay, D. Slocumb, N. L. Tabor,	3 "	Brownsville,	32	10		10	5	1	46	63	43	152	65	33 80	Mar. 20 1831	N R Granberry S
Clear Creek,	Adams	Wm. Whieldon, Daniel Griffin,*	2 "	Washington,	10				3	1	3	7	130	140	20	5 00	1813	W H Anderson S
County Line,	Copiah	Wm. Goode, Stephen Terry,	3 "	Line Store,	19	6	1	2	2	1	20	43	39	102	50	14 50	Jan. 4 1828	Saml Thigpen S
Concord,	Yazoo	Jesse Gardner, Thos. C. Barfield,	2 "	Yazoo City										26	25	13 50	Oct. 8 1843	
Damascus,	Copiah	A. Miller, L. Linder,	3 "	Gallatin,	3	13		3			12	14	2	28	25	5 00	Jany. 1825	W Mullins S
Fellowship,	Jefferson	J. C. Smith, J. M. McGill,	1 & 4	Rodney,	15	1	1	1		3	45	whs	29	74	35	20 00	1816	W H Anderson P
Flower Hill,	Warren	W. H. Taylor, J. Wilson, W. Nolen,	2 "	Bovina,	60	14		2	3	1	20	31	102	156	50	10 00	Mar. 17 1838	Wm H Taylor P
Hepsibah,	Copiah	Jesse Hodges, L. W. Ellis.	1 "	Gallatin,	106	5	2	8	2		57	70	23	150	70	12 00		Saml Thigpen S
1st B C Jackson	Hinds	Pryor Lea,		Jackson,							7	7		14	20	5 00		John W Buie P
Mound Bluff,	Madison	N. R. Granberry, J. W. Buie, Wm. Denson, W L Balfour, W J Denson	2 "	Vernon,	49	16	1	115	12	6	61	56	154	274	100	58 10	Mar 10 1826	N R Granberry P
Mount Zion,	Copiah	Lott Smith, John W. Pierce,	4 "	Gallatin,	2					1				28	20	4 00		Wm Martin P
Mount Pleasant,	Hinds	*No representation—No. as last yr.*		New Town,										34	15			
Macedonia,	Hinds	Alfred Marshal, Jacob Shaw, [enter.		Jackson,							16	22	8	46	30	9 00	June 10 1841	L B Holloway P
1st B C Natchez	Adams	W H Anderson, R Carkeet,* I Carp-	2 "	Natchez,	31	5	1	2	2	4	7	15	191	213	30	7 77	Jany 1837	W H Anderson S
New Providence	Copiah	Zias Davis, James Pitman,	3 "	Gallatin,										36	30	5 00	Sep 27 1828	James Bailey P
New Salem,	Hinds	Daniel Crenshaw, W. Wells,	1 "	Clinton,	10			6	3		7	11	31	49	20	10 00	Sep 19 1833	D Crenshaw P
New Salem,	Copiah	U. Harveston, John Moore.	4 "	Gallatin,	10	5		6	4		7	20	10	37	20	5 00	Jan. 4 1840	U Harveston P
Ogden,	Yazoo	W. B. Herrin, Z. B. Erwin,	4 "	Lincoln,	30	5		27			26	37	43	106	40	18 37	June 24 1843	N R Granberry S
Palestine,	Hinds	Saml Thigpen, M. Granberry, Sr. M. Granberry, jr J H Collins, J Joice.	2 "	Raymond,	137	11	1	6	2	3	55	86	120	263	75	25 00	Jany 10 1827	Saml Thigpen P
Union,	Hinds	Benj. Whitefield, W. R. Blake.	1 "	M. Spring,	20	4	1	9	2	1	15	12	58	85	35	28 50	Mar. 1825	N R Granberry S
1st B C V'Burg,	Warren	N. N. Wood, Wm. H. Sparke,		Vicksburg,	7	4		10		1	6	11	38	55	30	5 00	Oct. 15 1839	N N Wood P
White Oak,	Copiah	W. Coleman, W. H. Craig,		Pine Bluff,							6	9	2	17	20	19 85	Oct. 8 1843	
1st B. C. Yazoo City,	Yazoo	M. L. Walker, S. I. Caldwell,		Yazoo City,										6		2 00	Oct. 2 1843	S I Caldwell P
					676	121	9	233	51	29				2429	1020	352 54		

*Absent.

LIST OF MINISTERS Belonging to the Union Association—Those in small capitals are Ordained—Those in Italics Licensed.

WILLIAM ALLEN, Auburn P. O.
WM. H. ANDERSON, Natchez,
JAMES BAILEY, Gallatin,
V. W. BROCK, Rodney,
N. N. WOOD, Vicksburg,
JOHN W. BUIE, Jackson P. O.
DAN'L. CRENSHAW, Clinton,
D. B. CRAWFORD, Warrenton,
S. I. CALDWELL, Yazoo City,
URIAH HARVESTON, Gallatin P. O.
L. B. HOLLOWAY, Jackson,
N. R. GRANBERRY, Vernon,
Joseph Lewis,
JOSEPH MORRIS, Hamburg P. O.
WILLIAM MARTIN, Gallatin,
WILLIAM MULLINS, Reeds,
JOSEPH SORSBY, Beatie's Bluff,
WM. H. TAYLOR, Bovina, P. O.
SAML. THIGPEN, Raymond,
WM. WHIELDON, Washington.
Benj. Whitefield, M. Spring.

A BRIEF REVIEW OF THE LETTERS FROM THE CHURCHES.

ANTIOCH, *Copiah.*—This Church reports a decrease in numbers of six. They remark, however, "we have had peace and harmony amongst ourselves, with regular preaching. We solicit your prayers, brethren, in our behalf."

Wm. Cooper, C. C., Gallatin P. O.

ANTIOCH, *Warren*—Reports a gain of 45 by Baptism. They remark in their letter, "a delightful and progressive work has been going on amongst us. The Church has been built up, united and strengthened."

D. Sexton, C. C., Warrenton P. O.

BETHEL—Has gained 13 in number. She says, "we have had three protracted meetings; and the Lord, through the instrumentality of the means employed, has blessed the efforts of his children. We have enjoyed refreshing seasons of grace, for which we desire to feel grateful."

J. D. Easterlen, C. C., Utica P. O.

BAKER'S CREEK—Reports an accession of 25, and remarks in her letter, 'we have had our souls refreshed in receiving many of our friends and neighbors, as those made alive from the dead, to march with us to the promised Land."

James Williams, C. C., Amsterdam P. O.

BETHLEHEM—Has increased 10. In prospect of losing their Pastor, they remark, "as we have done heretofore to the Association and Convention, we would again call your attention, and impress upon your minds the propriety and importance of missionary labor in the Western part of Mississippi. We feel safe in saying that our Church would contribute $50 to missionary purposes, provided he can preach to us once a month."

Abel Stringer, C. C., Hamburg P. O.

BRUSHY FORK—Has been much blessed. They remark, "The spirit of God has been to them as rains to a drooping plant in a dry soil." They numbered only 8 last fall; they have baptized 21, and received 3 by letter, making their total now 32.

J. Speed, C. C., Loyd's P. O.

BEULAH—Has an accession of 25. They remark, "we have great faith in believing the Gospel seed is now sowing, that ere long will produce fruit."—They have in connection with New Salem Church a Female Association, which raised for Home Missions $17 95. *N. L. Tabor, C. C., Brownsville P. O.*

CLEAR CREEK—Remarks, 'there is much coldness on the subject of religion. The signs of the times are not flattering; we have a Sunday School—gained 13.'

A. Buckels, C. C., Washington P. O.

COUNTY LINE—Seems to be gaining, yet they complain 'we fear we are not prepared to receive the blessings of salvation and grace, and that this is the reason it is withheld.' Gained 21. *Henry Mimms, C. C., Line Store.*

CONCORD—They remark, "we were constituted on the 8th of the present month with 26 members. Before you sent your Missionaries amongst us, we were destitute of regular Baptist preaching. We feel grateful to the Association for what it has done for us, and desire to remunerate it."

Thos. C. Barfield, C. C., Yazoo City P. O.

DAMASCUS—Remarks in her letter, "during this year we had one protracted meeting, which lasted 6 days; much good feeling existed among the brethren, and many mourners came forward requesting our prayers." Gained 13.

L. F. Ballard, C. C., Gallatin P. O.

FELLOWSHIP—Is gradually increasing in her numbers. She says, in her letter, "but we hope that the state of religion is now more flourishing, and our prospects more bright and promising than they have been for sometime past." Gained 14.

James M. McGill, C. C., Rodney P. O.

FLOWER HILL—Remarks, "our number of white members has doubled. We have an interesting Sabbath School, which is evidently becoming more so.—Should the amount of our contribution to the Association fund appear small, it may be accounted for in the following manner. There are two points, Milldale and Bridgeport, which we regard as Missionary ground. We intend to supply those places with regular preaching, and report to the next Association. We have no disposition to be behind in Missionary effort." Is not this example worthy of following? How many of our churches will bring up similar reports next session? May the spirit of Christ stimulate each Church thus to act, and not neglect to cultivate well the vineyard in her vicinity.

John Slater, C. C., Bovina P. O.

Hepsibah--Remarks, "many of us are advanced in life, and we have never witnessed such a revival. We have received, as alive from the dead, our friends and neighbors, our wives and husbands, and our children, to dwell with us in the House of the Lord, to march with us to the heavenly Canaan."--Gained 105.

1 Baptist C. Jackson—Is now in a situation that will, we are sure, when it is generally known, cause our brethren to send up their contributions in order to afford those worthy brethren relief. Although they only number 7 male members, yet they have, by their own perseverance, seldom equalled, with little help from others, got under way a house for the worship of God, 70 feet in length, and 40 feet in breadth. They have the body built and the rafters on ready for the covering; but having exhausted all the means they have to spare of their own, they have now to stop. And is this House of the Lord to be suffered thus to remain and decay? We cannot believe it. We feel confident that when our brethren become acquainted with those facts, they will not withhold their aid. Let us help them, dear brethren; we should have a house dedicated to the worship of God at the Capital of the State. Contributions sent to Brother J. C. Carpenter, Treasurer, Jackson, will be applied to the building.

Mound Bluff—Remarks, in her letter, "we have had a gradual increase, and again form a new Church, by dismissing 105 of our members. They were constituted in June last, called the 'Ogden Church.' We have a Sunday School and a Library of over 300 Vol. We find it a great nursery for our children, to direct their minds to the great and blessed truths and promises of the word of Life while young. We had, during our revival of 1841, direct evidences of the approbation of heaven on these institutions. One half of the scholars who attended the year previous, and up to the time the revival commenced, were converted and joined the Church. We hope all our churches will engage in this work."

James H. Denson, C. C., Vernon P. O.

Mount Zion--Was dismissed by her request, to join the Mississippi Association. Remarks in her letter, "we have had some pleasant seasons this year." Their Clerk's name is not signed to their letter. Direct to

J. W. Pearce, Gallatin P. O.

Macedonia—Was received into our Union this session. She remarks, "we are blessed with peace and harmony. Besides our usual monthly meetings, we meet two or three times a month for prayer. We commemorate the Lord's Supper once a month. The Clerk's name is not signed to the letter. Direct to Elder

L. B. Holloway, Jackson.

1 Baptist Church, Natchez—Remarks, "our heavenly Father has not dealt with us according to our sins. O that we could render unto him an acceptable sacrifice, even broken hearts and contrite spirits." They have a separate place of worship for their black members. They are dependent on the public for the use of the Court House for the white members to worship in. We hope they will soon be able to build and dedicate a house to the worship of the Lord. Gained 45.

Ira Carpenter, C. C., Natchez P. O.

New Providence—Remarks, "we are at peace among ourselves, dear brethren. Remember us when it goes well with you."

T. G. Bailey, C. C., Gallatin P. O.

New Salem, *Hinds*--Reports nothing relative to the state of religion in her bounds, but we hope they are gaining ground, as they have gained 10 by baptism.

William T. Stovall, C. C., Clinton P. O.

New Salem, *Copiah*—Remarks, "we are at peace; and though our Church is small, yet the Lord has blessed us with his spiritual blessings." May those blessings continue with you, dear brethren.

Elijah Rodgers, c. c., Gallatin P. O.

Ogden was constituted in June, and was received into our Union the present session. Soon after they were constituted, they formed an arm which was constituted 8th October, called the "*Concord Church*," with 27 members.—They enjoy much of the spirit of Christ. They have gained, over and above what they dismissed to form the new Church, 28.

Z. B. Erwin, c. c., Lincoln P. O.

Palestine—Has been much blessed. She remarks, "soon after the last Association, we held a protracted meeting of 7 days. We had the pleasure of receiving our wives and husbands, our sons and daughters, our neighbors and friends, to dwell and march with us to the promised land. We have a Sabbath School in successful operation. We would, from our experience in Sabbath

Schools, recommend that our sister Churches organize them in their respective Churches, as soon as practicable." Gained 137.

James A. Brent, c. c., Raymond P. O.

UNION—Remarks, "we have cause to lament over the cold state of religious feeling, which is now beginning to pervade this section of our country." They have a Sabbath School. Gained 14.

W. C. Ellis, c. c., Meridian Springs.

1 BAPTIST CHURCH VICKSBURG—Has a rented room to worship in. During the past year they have secured an eligible lot for a building, hoping through the aid of the friends of our cause, to be soon able to build. Remarks, "we have a Sabbath School, with an average attendance of 20 scholars. Gained 20." We do hope they will get aid enough to build their House soon.

M. L. Ranny, c. c., Vicksburg P. O.

WHITE OAK—Remarks, "Through the instrumentality of your Missionary, Elder B. L. Barns, we were constituted on the 8th inst. with 17 members. May the Lord of Missions abundantly crown your efforts to do his will."

John M. Moses, c. c., Pine Bluff P. O.

1 BAPTIST CHURCH, YAZOO CITY—Remarks, "before you sent your Missionary amongst us, we were entirely destitute of Baptist preaching; but an interest has been gathered, and we hope is still going on in our favor. We feel sincerely grateful to the Association for what it has done for us, and hope soon to join in the noble work of sending the Gospel to every village and neighborhood in your Association." Constituted 8th October, 1843, with 6 members.

Wm. Wyman, c. c., Yazoo City P. O.

N. R. GRANBERRY, Chairman.

Who can read the above quotations from the Letters, and not have a thrill of joy run through their hearts? The spirit of the Lord is truly abroad in most of our Churches. When had we such joyful tidings? And when had we such additions? We hope the churches will adopt the suggestions from Flower Hill and Palestine, in regard to the destitute and Sabbath Schools. School Books and other Baptist works can be had of Brother W. H. Sparke, Book Agent, Vicksburg, Miss.

The Convention of the Baptists of the state of Mississippi has established a Baptist Book Depository at Vicksburg—Wm. H. Sparke, Agent—where they hope soon to be able to furnish all the standard works of our denomination. They have made a small appropriation for a beginning, and will keep a supply on hand, provided those who have subscribed, and other brethren, will aid them. No one can for a moment doubt the great good this arrangement will be productive of. We want books, and must have them. Our children should always have books of a moral character placed in their way, in order to keep them from acquiring a deep-rooted taste for the light and popular works that are now thrown, with all the force of steam, over the length and breadth of the land, poisoning the young mind and rendering it altogether unfit for solid works. Those books are now offered us, and those, too, of our own denomination. All our ministering brethren are requested to act as Colporteurs. If they will do this, the views of the Board will easily be carried into effect. Our brethren are all invited to call and examine as soon as the books arrive.

W. J. D.

We have received the histories of the Churches, and have them on file, excepting the Jackson Church and Fellowship Church. Will the Clerks of those two Churches send up a brief history, as requested in a former minute?

CLERK.

I have just received the *Almanac & Baptist Register*, containing the statistics of the Baptist denomination in the United States and British Provinces. It reports 530 Associations, 8758 Churches, 5833 Ministers, 86,616 baptized in one year, 689,733 total. This table includes all that are termed Regular or United Baptists. The Baptists are publishing forty PERIODICALS, in Quarterlies, Monthlies, Semi-Monthlies and Weeklies. The Baptists in the United States have 6 Theological Institutions, 8 Colleges, 2 Universities, 2 Manual Laboring Institutions, 3 Literary Institutes.

W. J. DENSON.

APPENDIX A.

The UNION BAPTIST ASSOCIATION to the Churches composing this body:

BELOVED BRETHREN: It becomes our duty, in accordance with an act of the last Association, to present you a few thoughts on the doctrine of Election. It is the opinion of some, that this doctrine should not be preached, because (as they suppose) it perplexes the minds of men, and opens a door for licentiousness. But the question to be decided is, is it a bible doctrine? Has God revealed it in his word? If so, then it ought to be proclaimed throughout the length and breadth of the land; ministers of the Gospel should teach it from the pulpit, and publish it through the press, until men are properly instructed in relation to this great truth. We are not to shun to declare the whole counsel of God; for "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

We maintain that the doctrine of election is a bible doctrine, and, when properly understood, is a source of great encouragement and strong consolation to the people of God. Yet we confess, that it is a subject stupendous in its character, sublime in its nature, and often misunderstood, misrepresented and greatly abused by those who would pervert the truth.

We enter upon this subject with fear and trembling. Contemplating the importance of the subject, the great danger of presenting it in an improper manner, we are made to enquire "who is sufficient for these things?" We desire with humble confidence to look to him who has said, "if any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him." And who has said again, "The Lord reigneth; let the earth rejoice."

It cannot be expected that we should attempt, within the limits of this circular, (even if we were capable,) to explain the doctrine of election in every particular. We read in the Scriptures of elect Angels, 1st Tim., 5th and 21st. We also understand, from Isaiah 42 and first, Mathew 12th and 18th, Psalm 89th and 3rd, that Jesus Christ is God's elect, who was chosen, and set apart from eternity, by God the Father, to the great work of redemption. We learn, from Isaiah 45th and fourth, 65th and 9th, Deuteronomy 7th, 6, 7, 8, that the nation of Israel was considered and declared to be God's elect people. It is farther taught in the Bible that certain individuals were chosen and set apart to fill certain offices, and to accomplish particular objects; but with these branches of the subject, we shall have, in this circular, but little to do. Election extends farther than to Jesus Christ the great head of the Church, or to God's chosen people Israel, or to Prophets, Apostles, and Kings, who were elected by the Almighty for specific objects. It extends to the one hundred forty and four thousand, sealed from the twelve tribes, and to the great multitude beheld by John, which no man could number, of all nations, and kindreds, and people, and tongues, standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands. And the Angel said, "these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Election is the sovereign act of God, and it is owing to his eternal and distinguishing love to his people. In Deuteronomy, 7th chapter and 7th verse, it is said, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers." In Jeremiah 31st and 3d, it is said, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."

Election is eternal, for it is said in Ephesians 1st and 4th, "According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love." And in the second epistle to the Thessalonians, 2nd chapter, and 13th verse, it is said by the Apostle, "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit and belief of the truth." In the second epistle to Timothy, first chapter and ninth verse, it is said, "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

Election is personal. The Saviour says to his disciples, John 15th and 16th, "Ye have not chosen me; but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Matthew 20th and 23d,

"And he saith unto them, ye shall drink indeed of my cup, and be baptized, with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." Romans 8th and 29th, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren"—30th, "Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Ephesians 1st and 5th, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

Election is absolute, and unconditional. Romans 9th and 11th—16th, "For the children being not born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, the elder shall serve the younger, as it is written, Jacob have I loved, but Esau have I hated." What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." And when the prophet of the Lord was complaining, that the people had killed the prophets and digged down the altars, the Lord replied, "I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." Hence the Apostle says, Romans 11th and 5, 6, "Even so then, at this present time also, there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace.—But if it be of works, then is it no more grace: otherwise work is no more work."

We might add a great number of quotations from different parts of the Bible, but those already presented we presume will be sufficient. We have mentioned two or three, to establish each proposition, and we are informed in Scripture, that in the mouth of two or three witnesses every word shall be established. We learn from the above quotations, that God has loved his people with an everlasting love; that in consequence of this love, from a purpose of his own grace and mercy, he hath chosen or elected them in Jesus Christ, before the foundation of the world; and that this choice was not in consequence of any merit or good works foreseen in them, but a sovereign act of him who worketh all things after the counsel of his own will. We farther learn, from these passages of Scripture, that the design of this sovereign act of grace and mercy towards lost sinners is, that they may receive the adoption of children, become heirs of God, and joint heirs with the Lord Jesus Christ; that being justified by the blood and righteousness of the blessed Saviour, they may be glorified with him in his father's glorious kingdom.

There is another idea intimately connected with this subject, which we cannot pass over in silence; that is, that God has as fully ordained the means as the end.—While God has chosen his people in Christ before the foundation of the world, he has also chosen the means of their salvation. For at the same time, that God has ordained the salvation of his people he has ordained it through the sanctification of the spirit, and the belief of the truth. Notwithstanding the people of God had grace given them in Christ before the world began, he has ordained the preaching of the Gospel, to save them that believe. We learn from the word of God, that he has made choice of human instrumentality, to accomplish his purposes in all ages of the world. It will be admitted by all, that it was God's purpose, that the children of Israel should inherit the land of Canaan. He had made a covenant with Abraham, that his seed should inherit the land of Canaan; and when the time of the promise drew nigh, Moses was raised up, and chosen as a proper instrument to accomplish this gracious purpose. But after the Egyptians had been visited with many judgments, and the Israelites had set out for the land of Canaan, we find them encamped near the Red Sea, Pharaoh pursuing them, and they expecting to be destroyed by their enemies. Means were still employed to effect their deliverance. Exodus 14th and 15th, 16th, "And the Lord said unto Moses, wherefore criest thou unto me? Speak unto the children of Israel, that they go forward: But lift thou up thy rod, and stretch out thy hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea." Here it is evident that the purpose of God concerning the salvation of his chosen people was accomplished through the instrumentality of Moses. And it should be remembered, that Moses did not stop to inquire whether he would be doing God's work, nor whether it would detract from the glory of God thus to act. Many of our brethren in the present day argue, that if God has an elect people, he has eternally purposed their sal-

vation; consequently they will be saved without human effort. Moses might with as much propriety have used the same argument; he might have said, these are God's chosen people, and he has sworn to our father Abraham, that they shall inherit the land of Canaan, and he will fulfil his promise; consequently I need not make any effort, because God will do his own work. But Moses goes forward with an humble reliance, and yet with strong confidence in the promises of God, and stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. So we see, that the means were used, God's purpose accomplished, and his chosen people saved. It may be said that this was a temporal salvation, and it was proper to use human effort; but we reply that the same is true in regard to the eternal salvation of God's elect people. We shall have room here for but a very few examples, out of the many recorded in the New Testament, establishing this proposition.

It has already been proven, that God has an elect people, among all nations, and the Saviour says to his disciples, Mathew 24th and 14th, "And this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." In first Corinthians, 1st and 21st, it is said, "It pleased God by the foolishness of preaching to save them that believe." And yet the Saviour says to his Apostles, "Go ye into all the world, and preach the Gospel to every creature." Here we discover the Saviour commanded his people to do what he had before said unequivocally should be done. In the 18th Chapter of the Acts, and at the 9th, 10th and 11th verses, we have the following language: "Then spake the Lord to Paul in the night by a vision, be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this City. And he continued there a year and six months, teaching the word of God among them." It is proven from the above language, that many of God's elect people were in the city of Corinth, and that was the very reason, why Paul must remain, and preach the Gospel among them. If they were God's elect people, why did he not save them without human effort? We answer, that it was not his plan; it was not his method of saving his own chosen people.—There is no doubt but that Cornelius was one of God's elect, yet he is instructed by an Angel (sent from God) to send men to Joppa for the Apostle Peter, who was to tell him what he ought to do. Cornelius was a Gentile, and it was God's purpose that the Gentiles should have the Gospel. Here was the purpose of God fulfilled, some of his chosen people converted; and yet human means were used. Peter was the instrument to accomplish this great object.

We learn from the above facts recorded in the word of God, that notwithstanding the doctrine of election is clearly revealed in the Scriptures, yet it is absolutely necessary that the means be used; that the people of God are not to relax their efforts because he has purposed to save his people. But the fact that God has a people among all nations, is the very reason why they should make great efforts to send the Gospel into every land, and preach it to every creature; remembering that this treasure is committed to earthen vessels, that the excellency of the power may be of God, and not of men.

It is believed by some, that if the doctrine of election is true, the doctrine of eternal reprobation is also true. But this by no means follows. We can say but little in relation to the doctrine of eternal reprobation, because we find no such doctrine revealed in the Bible. In Romans 11th and 7th, we have the following language: "What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded." Here we learn that some were blinded, but the Apostle does not say by whom they were blinded. He has given us information upon this subject in another place. In the second Epistle to the Corinthians, 4th and 3, 4, he says, "But if our Gospel be hid, it is hid to them that are lost: In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."

Here the whole matter is fully explained; some were blinded, but they were not blinded by the Almighty; they were blinded by the God of this world, who in another place is called the prince of the power of the air, the spirit that worketh in the children of disobedience. Again it is said that the Jews were broken off, because of unbelief. We read of some who were fitted for destruction; but it is not said (nor even implied) that God fitted them for destruction. And the whole tenor of the Bible proves beyond all contradiction, that men fit themselves for destruction. Each one is accountable to God for his own conduct, and every one shall be judged

according to the deeds done in the body, and shall receive a reward according to that he hath done, whether it be good or bad.

Beloved brethren, viewing this subject in its proper light, it should not be a stumbling stone to any. It should be a source of encouragement to each one of us to be more diligent in the cause of God; to make greater efforts to extend the interest of his kingdom. We need never perplex our minds to know whether we are of the elect or not, whether our names are written in the lamb's book of life. The great question that should concern each one of us is, are our hearts right in the sight of God? Are we doing the will of our heavenly father? Are we bearing the fruits of the Spirit? which is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance. If these be in us, and abound, we may feel assured that in that day when all shall stand before God, to be judged out of those things which were written in the books, every man according to his works, our names will be found written in the book of life. May we not exclaim, from these considerations, with holy triumph, "Who shall lay any thing to the charge of God's elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." "For the Lord God omnipotent reigneth."

N. R. GRANBERRY.

EXECUTIVE BOARD OF HOME MISSIONS.

N. R. Granberry, *Chairman*, Vernon P. O.
Wm. Jordan Denson, *Secretary*, " "
Moses Granberry, Sen'r., *Treasurer*, Raymond,

Wm. L. Balfour, Vernon P. O.
Silas H. Coleman, Rodney,
Wm. C. Ellis, Meridian Springs,
Benjamin Whitefield, " "
Seth Granberry, Gallatin,
Henry Mimms, Line Store P. O.
David Slay, Brownsville,
Levi Stevens, Warrenton,
Michael Wall, Clinton,
Charles R. Balfour, Vernon.

TABLE OF ASSOCIATIONS.

	Age.	Chur.	Minis.	Bap.	Total.	Date.	
Chickasaw,	4	12	9	195	870	1842	J. A. Ware, Pontotoc,
Choctaw,	4	24	19	379	2109	—	M. Ross, De Kalb,
Coldwater,	1	9	4	114	482	—	J. Haliberton, Belmont,
Columbus,	5	18	9	258	1282	—	S. C. Harrington, Starkville
Liberty,	5	17	11	124	573	1841	
Leaf River,	14	13	7	29	278	1842	J. G. Collins, Mobile, Ala.
Louisville Friendship,	4	9	5	40	335	—	J. B. McClellan, Louisville
Mississippi,	35	25	13	271	1381	—	H. McKnight, Liberty,
Mount Pisgah,	6	30	23	211	1116	—	J. M. Chambers, Hillsboro'
Pearl River,	23	32	14	101	1212	—	N. Robertson, Williamsb'g
Princeton,						—	
Tallahatchie,		18	9		317	—	
Union,	23	29	21	676	2429	1843	W. J. Denson, Vernon,
Yalobusha,	6	10	7	241	709	1842	J. H. McRay, Grenada,
Zion,	6	16	9	232	1216	—	R. M. Curry, Greensboro'
Loosacoona Regular,		4	2	1	137	1841	
Noxubee,		13	4	40	460	1842	E. Pace, Gholson.
Primitive,		7	3	3	195	1842	
Zion's Rest,		18	4	76	585	1842	
Unassociated Churches,		10	4		350		
			177	2991	16036		

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From some of the churches a very good history is sent up; from others not so full, and of little interest; from others nothing is sent up, not even the number of whites and blacks, and when they were constituted. The request in our last Minutes, we presume, was overlooked by the Clerks. Cannot all the brother Clerks feel interested enough on this subject to spend some little of their time in collecting facts in relation to the history of their churches during the next twelve months, and send it up to the next Association? Should a history of our Association be called for in future, by preserving those facts now the task will be rendered more easy. The following items, with any matter that may be on record in the church book interesting, would be gratifying to all: when constituted; by whom constituted; how many revivals they have passed through, and account of protracted meetings; who have been their pastors or supplies; if they have had Sunday Schools and Bible Classes. We hope those who have sent up a history to our last session will try again.

Clerk.

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24

MINUTES

OF THE

TWENTY-FOURTH ANNIVERSARY

OF THE

Union Baptist Association.

HELD WITH THE BETHEL CHURCH, HINDS COUNTY,

The 19th, 20th and 21st October, 1844.

CITY OF JACKSON:
PRINTED AT THE SOUTHERN REFORMER OFFICE.
1844.

[PERIODICAL.]

MINUTES

OF THE

Union Baptist Association.

UTICA, Hinds County, October 19, 1844.

THE Churches composing the Union Association, met this day, by delegation, with the Bethel Church, agreeable to their adjournment, to celebrate the twenty-fourth Anniversary. Rev. WM. MULLINS preached the Introductory Sermon: Text—*Save thy people, and bless thine inheritance, feed them also, and lift them up forever*—Psalms 28th chap: 9th verse.

A short intermission was given—the delegates then assembled in the Academy, and were called to order by the Rev. *N. R. Granberry*, who prayed.

Letters were presented, and read, by brethren S. Thigpen and C. Taylor, from twenty-eight Churches, containing the usual statistics.

The election of officers was then held, Thigpen and Taylor acting as tellers, and resulted in the re-election of Rev. N. R. GRANBERRY, Moderator, and brother *Wm. Jordan Denson*, Clerk.

Two newly constituted Churches presented Petitionary Letters, for membership, by their delegates, who were admitted, after due examination, viz: Penuil and Raymond—both in Hinds county.

Brethren Wm. H. Taylor, chairman, J. L. Wise, H. W. Griffith, Wm. B. Herrin and J. M. McGill, were appointed a committee to arrange preaching during the session.

Corresponding Associations presented their communications—and their respective delegates received and invited to take seats with us:—From Mount Pisgah—Rev. B. L. Barnes and Rev. C. Price, with a letter and bundle of Minutes. From the Mississippi—Rev. M. T. Conn and Rev. S. Coker, (absent.) From Pearl River—Rev. Joshua Sandifer, S. B. Mullins, a letter and bundle of minutes. From Eastern Louisiana—A bundle of Minutes.

Brother Moses Granberry, junr. was elected Treasurer of the Association.

Brethren Wm. H. Anderson, chairman, Wood, Hollaway, N. R. Granberry and Denson, were appointed a committee to arrange the business of the Association.

Brethren S. W. Sexton, chairman, C. Taylor and T. Goode, a committee to examine and audit the Treasurer's account.

Brethren N. N. Wood, chairman, Anderson McGill, N. R. Granberry and Thigpen, a committee to report on the letters from the Churches, that sent up subjects for the consideration of this body.

Adjourned until Monday morning, 9 o'clock. Prayer by bro. Hollaway.

Rev. M. T. Conn, from the Mississippi Association, preached to the congregation in the afternoon.

Sabbath Morning.

THE services of the day was opened by singing and prayer, in which several of the brethren participated. The Rev. W. P. Carter of the Liberty Association, delivered a discourse from 18th verse of the 4th chapter of Galatians. He was followed by Rev. L. B. Hollaway, on the 6th, 7th and 8th verses of the 2d chapter of Paul to the Philipians. Rev. N. R. Granberry, followed in an address, on the operations of the Association as a Missionary body—gave a brief history of its formation, &c.—and concluded by an appeal to the brethren to be more diligent and faithful in the cause of our Saviour. And as a stimulant to greater zeal and effort, a review of the past was sufficient—success had crowned every effort we had made in the Gospel enterprise.

A collection of sixty-four dollars and sixty-seven cents was then contributed by the congregation for Domestic Missions.

A short intermission, for refreshments, was then given. After which, Rev. William H. Anderson delivered a discourse on the 32d verse of the 12th chapter of St. John's Gospel. The Lord's Supper was then administered to the members of the Association and visiting brethren and sisters. Rev. N. R. Granberry and Rev. W. H. Taylor officiating, aided by Deacons S. W. Sexton and Wm. J. Denson. The congregation was large and attentive, and it is hoped that much good fruit will be produced from the labors of the servants of the Lord on this day.

Monday Morning.

THE Session was again opened by singing. Brother Anderson led in prayer. The names of delegates were called over, and absentees marked.

A letter was presented and read, from the Sarepta Church, which had been dropt from our Union. They stated that they had become reconciled with those whom they had been aggrieved with, and wished a re-union with our body. Her request was granted, and the Church received into full fellowship.

Letters were also presented and read from two newly constituted Churches, viz: Grand Gulf and Montalban, which, after proper examination, was admitted to full fellowship in our Union.

The committee of arrangement made their report, which was adopted and the committee discharged. It was recommended by said committee to print the Constitution, powers of, and Rules of Decorum of the Association, which was agreed to.

The Rules of Decorum was read.

Brother William H. Anderson, Ch. Thigpen, McGill, Wood, and H. H. White, were appointed a committee to nominate the Executive Board of Home Missions.

RESOLVED, That the Moderator and Clerk prepare a letter addressed to the Sister Associations with whom we correspond, and print it with our minutes, as our letter of correspondence to said bodies.

Rev'd L. B. Hollaway and Rev'd G. W. Dorance appointed Messengers to the Mount Pisgah Association.

Rev. V. W. Brock and Rev. W. H. Anderson to the Mississippi.

Rev. Wm. Mullins and Rev. U. Harveston to the Pearl River.

Rev. N. R. Granberry and Rev. Sam'l Thigpen to the Eastern Louisiana.

Rev. Wm. Allen and Rev. N. R. Granberry to the Leaf River Association.

The committee appointed at our last session to visit the Baptist State Convention, presented the following Report—which was adopted.

The Committee appointed, at the last Association, to visit the Mississippi Baptist State Convention, to inquire into the objects contemplated, and mode of operation of said Convention, and report to this body, at the present session, beg leave (a part of them) to Report:

THAT they met the Convention at Palestine, and after having inquired into the objects the Convention design to accomplish, we are induced to think, that they are objects worthy the attention of every philanthropist and patriot, and especially are they objects that should lie near the heart of every christian. If we are not mistaken, the brethren joining the Convention, design to unite their energies to carry out the last command of the Saviour —To preach the Gospel to every creature, and to be instrumental in the hand of God in bringing sinners from darkness to light, and from the power and dominion of sin, to serve the living and the true God.

As to the mode of operation, we are of opinion that in some instances the Convention and its board, have acted imprudently. Not being able to look into the future, and thereby have been disappointed in their anticipations; but this, we conceive, to be the lot of all men, and therefore, could not urge it as an objection against the Convention. We think, however, there is an objection to the Constitution of the Convention, in allowing individual membership; and we think that if all the Associations were to become auxiliary to the Convention, and let the Associations and Churches be represented equally in the Convention, it would do away the necessity of individual membership—if such necessity exists. And we would rejoice to see the time come when all the Baptist in the State, should be unitedly engaged in carrying forward those objects contemplated by the Convention.

As to the Associations becoming auxiliary to the Convention at the present time, we feel at a loss to express an opinion. We think that sometimes christians may be so anxious to do good, that in their zeal to carry forward their objects they may so act as to militate against the cause that they are laboring to advance: and we think this is the most important question to be decided in reference to the Associations becoming auxiliary to the Convention. All of which is respectfully submitted, this 21st October, 1844.

L. W. ELLIS,
J. L. WISE.

THE Auditing Committee presented the following Report—which was adopted—

TREASURER'S REPORT.

MOSES GRANBERRY, Treasurer,

To Union Association Dr.

1843—October.	To cash on hand		$ 503 78¾

CONTRA.

By disbursements since October, 1843:

By amount	paid for printing Minutes of 1843	$ 60 00	
"	B. L. Barnes, for Missionary labor	88 00	
"	Wm. Mullins, for Missionary labor	49 00	
"	" " for Missionary labor	28 00	
"	S. J. Caldwell, for Missionary labor	17 66	
	forwarded through W. L. Balfour to Treasurer of Am. and For. Bible Society, for Burman Bible, by Joseph Sorsby	8 00	
"	Wm. Allen, Messenger to Pearl River Association	5 00	
"	Wm. Mullins, " Leaf River "	8 00	
"	N. R. Granberry, " Mount Pisgah "	7 00	
"	Samuel Thigpen " Pearl River "	4 00	274 99
1844—Oct. 21.	Amount remaining in the hands of Treasurer this day		228 79¾
	Amount sent up by the Churches to this session	$237 50½	
	Public collection on Sabbath	64 67	
	Sent up by the Mound Bluff Quarterly Subscription Association, for religious purposes, viz:		
	For Domestic Missions	$ 4 20	
	Indian "	4 75	
	Foreign "	1 77	
	Am. and For. B. Society	1 92	12 64
			344 90½
	Amount in the hand of the Treasurer to this date		$ 573 70½

The Committee appointed to examine and audit the Treasurer's account, beg leave to Report;

THAT they have carefully examined the same, and find it correct—leaving a balance, in the Treasurer's hands, of two hundred and twenty-eight dollars and seventy-nine and three-fourth cents—all of which is respectfully submitted.

S. W. SEXTON, chairman.

THE Rev. Wm. Whieldon made a verbal report of his labors, in visiting the Bayou Pierre Church, as directed at our last session. He had made some progress in the business, but had not yet fully accomplished the work assigned him, and requested further time—which was granted—and brethren J. M. McGill and Wm. Griffin were, on motion, added to said committee, and to report at our next session.

The Rev. W. Mullins, appointed at our last session to visit the Ebenezer Church, to enquire the cause of her not representing herself in the Association, made a verbal report: That the matter of difficulty with the Church is not against the Association, as a body, but with individuals. He stated farther, that he believed the whole difficulty could be amicably adjusted, and begged further time to make the effort. It was granted, and brethren E. C. Eager, J. Speed and Wm. Whitney added to said committee.

The committee on nominations, reported the following brethren as suitable members of the Executive Board of Home Missions—which was adopted—viz: Wm. L. Balfour, Wm. Bond, S. H. Coleman, W. C. Ellis, Pryor Lea, S. W. Sexton, James Snodgrass, J. Speed, H. M. White and B. Whitfield.

The Report of the Board of Home Missions was presented—read and adopted as follows:

Annual Report of the Executive Board of Home Missions.

IN presenting their Annual Report, at the 24th Anniversary of your body, the Board would first return their hearty thanks to Almighty God

"For mercies past received;"

and that he has been pleased to preserve the lives of its members, (except in one instance) calls loudly on them for renewed zeal and energy in His service. Yet, in the death of two of our brethren, who have fallen asleep in Jesus, they are admonished that

"Man is but vanity and dust,
"In all his flower and prime."

Rev. John Whitefield Buie died as he lived—a devout and pious christain—at Newel's Springs, Holmes county, on the 4th Lord's day in July, A. D. 1844. He had hardly entered the field of labor, before his spirit fled to happier climes, as a tender flower nip'd in the bud; he was amiable and conciliatory in his disposition. He had accepted the call of the First Baptist Church in the City of Jackson, and was laboring for its benefit at the time of his death. He entered the Baptist Ministry some two years since, as a licentiate, and was ordained to the Work of the Ministry at the close of the Convention, in 1843. His relatives and friends, and the Church, has indeed sustained a great loss in his death.

Deacon Moses Granberry, Treasurer of your body, died at his residence, 7th day of September, A. D. 1844, full of the Grace of God—was a veteran in the Cause of his Master—and had long filled the office named above—and in every respect, adorned his profession with a Godly walk and conversation.

But they whom we so much loved here, are gone to enjoy Christ their Saviour in a more perfect state.

"Fix'd in an eternal state
"They have done with all below:
"We a little longer wait
"But how little, none can know."

The Board has not been able to procure the services of a suitable Minister to itinerate generally in the bounds of the Association. They have made only a few local appointments, and those brethern appointed, have each one or more Churches under their charge—this will explain the comparative small amount of labor performed by your Missionaries.

The first meeting of your Board was held the day after the adjournment of your last session—the Rev. William Mullins was reappointed a Missionary, in the Southern division of the Association, where he has continued to labor with much acceptance and success, all the time he could spare from the Churches he regularly supplies. His reports are cheering and interesting.

The second meeting of the Board was held at Palestine, during the session of the Convention, in June last. Rev. E. C. Eager was appointed a Missionary, for the counties of Claiborne, Jefferson and Adams. Rev. Saml. Thigpen for the counties of Hinds and Copiah, and such places as he believed stood mostly in need of his services. We regret to state, that brother Eager performed no service, owing to the call made on him by the Fellowship Church, where he is now settled as Pastor. Brother Thigpen has performed some labor, in the field assigned him, which appears in the following table of the labor performed by our Missionaries:

	Day's of Labor.	Stations supplied.	Sermons preach'd	Number baptised.	Miles traveled.
Wm. Mullins,	34	2	35	11	680
E. C. Eager,	—	—	—	—	—
Samuel Thigpen,	14	5	12	—	210

We regret that the Table above shows so small an amount of labor, when our destitution is so great. May God qualify and send forth more Evangelists—for truly the harvest is great, and the laborers are few. The fact of our Churches, within a few years, becoming so zealous in their own bounds, and even supplying destitute places on their borders, has, for the time, engaged all our Ministers; and until some additions are made to our list, the Board cannot do better than to obtain the services of our Ministers, to spend such time as they can spare from their churches.

We, however, feel rejoiced to report, that our prospects generally, are very flattering. Neighborhoods are now supplied with regular Baptist preaching, that were entirely destitute heretofore; and, other places, that had been almost lost to our Denomination, have been reorganised, and the standard of our Saviour is planted there; our former Missionaries are called, and settled in those places, and are now administering the bread of Life as Pastors or Supplies. Three churches have been constituted, within our bounds, and one in Canton, through the instrumentality of our Churches. They seem much awakened and interested in this work. The spirit of Missions—Home and Foreign—is gaining to its ranks. Many of our beloved brethren who hesitated to enter into this work, are now daily coming forward and boldly laying hold of the Gospel car, aiding in pushing it on *its onward course.* We do thank God for the enlightening influence of his Holy Spirit. Wherever the subject of Missions is properly and kindly pre-

sented and explained to our brethren, they are convinced of the great necessity of our holding ourselves as ready instruments in the hands of God, for the spreading and diffusing the Knowledge of the Religion of Jesus Christ, to save sinners from an eternal death.

May we not anticipate great blessings to result from the entrance of so many of our sister Associations into this great work? Already have thirteen out of twenty-one, constituted Boards or Executive Committees, for Home Missionary purposes, and nothing but the spirit of ultramundane will continue long to object to this Gospel enterprise.

Brethren, join with us in praying to Almighty God to speed the time when all of our brethren will be of one mind, on this subject, and all of our Churches and Associations engage actively in the cause of their Master, and act as circles made by the drops of rain on the face of the waters—they would spread outwards until each circle meets and comingle with, and be lost in each other, and thus fill our land with love to God, and love to man, inscribing on the brow of each child of Grace, HOLINESS TO THE LORD. No longer then would differency of opinion prevail, in relation to the way to Heaven, but all would cry with one united voice—JESUS IS THE WAY.

"Blest river of salvation,
"Pursue thine onward way;
"Flow thou to every Nation,
"Nor in thy richness stay:
"Stay not till all the lowly,
"Triumphant reach their home;
"Stay not till all the Holy
"Proclaim—"THE LORD IS COME.""

Submitted in behalf of the Board.

WM. JORDAN DENSON, SECRETARY.

A letter from the Mound Bluff Baptist Quarterly Subscription Association, for religious purposes, was presented and read. And on motion, the following preamble and resolutions were adopted:

WHEREAS, We have, with pleasure, received a letter from the Mound Bluff Quarterly Subscription Association, for religious purposes, and highly approve of the same—Therefore,

RESOLVED, That we do most cordially recommend the formation of similar Associations throughout our bounds, where it is practicable.

RESOLVED, That the brother Clerk be requested to make out a brief of the plan of said Association, and attach it to our Minutes.

The petitions of the Sarepta and New Providence Churches, for letters of dismission, to join the Mississippi Association, was granted. And on motion, it was

RESOLVED, That a copy of our Minutes be used by said Churches as letters of dismission from this body to the Mississippi Association.

RESOLVED, That the next session of this Association be held with the Bethlehem Church, Franklin county, ten miles south of Fayette, on Saturday before the third Lord's day in October, A. D. 1845.

The Committee on the letters from the churches, presented their Report, which was adopted, as follows:

The Committee on the letters from the Churches, would respectfully Report:

THAT having examined these letters, they find many valuable suggestions and general recommendations: among which we would notice the one referring to the annual meetings of Friendly Correspondence, which we deem

worthy of consideration by the Churches. We find nothing, however, claiming the immediate attention of this body, except the request from the New Salem Church, for a Committee from this Association to visit them. The Committee would recommend that this body respond to this request, by appointing a Committee of nine to visit them, and advise with them in respect to their peculiar difficulties. N. N. WOOD, Chairman.

RESOLVED, That brethren S. W. Sexton, chairman, J. Cooper, J. Speed, A. Marshall, Levi Stevens, J. Collins, J. Wilson, L. B. Hollaway and N. N. Wood, be a committee, as recommended in the above report, to visit New Salem Church, and make an effort to settle their difficulty, and Report at our next session.

The following resolutions were offered and adopted, viz:

By brother Thigpen:

1 RESOLVED, That this Association deem it inexpedient, at the present time, to become auxiliary to the Baptist State Convention.

2 RESOLVED, That this Association open a Correspondence with the Baptist State Convention, by sending Delegates and a package of our Minutes.

3 RESOLVED, That it is the sense of this Association, that it is most expedient for her to superintend Domestic Missions within her own bounds, and that she will transmit no money to the Convention, contributed by the Churches, for Home Missions, until so directed by the Churches.

By brother Mullins:

RESOLVED, That Elder S. Thigpen be appointed to preach the next Introductory Sermon, and Elder N. N. Wood be his alternate.

By brother Wood:

WHEREAS, It is of great importance that there be some organ of public communication, through the press, for the diffusion of religious intelligence, among brethren of the same faith and order,

RESOLVED, That the paper called "The Baptist," which was formerly published in Nashville, Tennessee, and subsequently merged into "The Baptist Banner and Western Pioneer," but now revived, under different auspices, under the editorial care of Rev. R. B. C. Howell, D. D. of Nashville, Tennessee, and Rev. W. Carey Crane, A. M. of Columbus, Misp., be recommended to the patronage of the Pastors and Brethren of the Churches of this Association.

By brother Denson:

RESOLVED, That any Ministers appointed by the Board to supply the Southern District of the Association with the Gospel, be referred for their places of Labor, to brethren Speed, Snodgrass and Coleman, members of the Board.

By brother J. L. Wise:

RESOLVED, That this Association appoint a Minister's and Deacon's Meeting, to be held at this Church, commencing on Friday before the fourth Lord's day in July, 1845.

By brother Wood:

RESOLVED, That a catalogue of the Books in the Baptist Book Depository at Vicksburg, be attached to our Minutes.

RESOLVED, That Rev. N. N. Wood prepare an obituary notice of our late brother, Rev. John W. Buie, and have the same printed in these Minutes.

Brother Seth Granberry and Rev. N. N. Wood, Rev. N. R. Granberry and Rev. Wm. H. Anderson, were appointed our Delegates to the Baptist State Convention, to be held with the Baptist Church at Grenada, Yalobu-

sha county, commencing on Wednesday before the last Lord's day in June, A. D. 1845—and that a copy of our Minutes be sufficient to show to said Convention their appointment.

RESOLVED, That the brother Clerk attend to the printing and distributing the Minutes—have two hundred copies printed more than asked for by the Churches—and draw on the Treasurer for funds to defray the expenses of the same.

RESOLVED, That we do now adjourn to meet with the Bethlehem Church, as above stated. Prayer by Rev. N. N. Wood.

A very appropriate Address was made by the Moderator, in reviewing the session. He remarked, that he felt thankful to God for the good feelings that characterised the whole meeting. All appeared alive to the spreading of the Gospel, and he would exhort the members to be more faithful and diligent in the service of the Lord, until we are called to more nobler duties above. The members then joined in singing the Hymn

"There is a land of pure delight," &c.

and gave each other the parting hand.

During the Session of to-day, the Congregation was entertained with Discourses by Rev. B. L. Barnes and Rev. N. N. Wood, in the forenoon; and Rev. C. Price, in the evening.

N. R. GRANBERRY, Moderator.

WM. JORDAN DENSON, Clerk.

LIST OF MINISTERS BELONGING TO UNION ASSOCIATION.

(Those in small capitals, are Ordained—those in italic, Licensed.)

WILLIAM H. ANDERSON, Natchez,
WILLIAM ALLEN, Auburn,
V. W. BROCK, Grand Gulf,
D. R. CAMPBELL, Vernon,
D. CRENSHAW, Clinton,
D. B. CRAWFORD, Warrenton,
S. I. CALDWELL, Yazoo City,
G. W. DORANCE, Raymond,
E. C. EAGER, Oakland,
N. R. GRANBERRY, Meridian Springs,
U. HARVESTON, Gallatin,
L. B. HOLLAWAY, Jackson,
T. S. N. KING, Vicksburg,
J. Lewis, Pine Bluff,
WILLIAM MULLINS, Reed's,
W. H. TAYLOR, Utica,
SAMUEL THIGPEN, Raymond,
Benj. Whitefield, Meridian Springs,
N. N. WOOD, Vicksburg,
WILLIAM WHIELDON, Washington,

BOARD OF HOME MISSIONS.

N. R. GRANBERRY, (chairman,) - Meridian Springs.
WM. JORDAN DENSON, (secretary,) - Vernon.
MOSES GRANBERRY, (treasurer,) - Raymond.

William L. Balfour, Vernon,
H. M. White, Brownsville,
James Snodgrass, Rodney,
Wm. C. Ellis, Meridian Springs,
Wm. Bond, Vicksburg,
S. W. Sexton, Vicksburg,
Prior Lea, City of Jackson,
B. Whitefield, Meridian Springs.
S. H. Coleman, Rodney,
James Speed, Burtonton.

STATISTICAL TABLE.

Name of CHURCHES.	Age years.	Sab'h Me'gs	Counties.	Post Office.	Bap tis'd	Rec. by let	Rest-ored.	Dism' by let	Exc lud.	Dead.	White Members. Male.	Female	Mem. Black	Total Mem.	No. Min's	Sabbath Schools.	Amo'nt Cont'ed
Antioch	20		Copiah	Gallatin	2	1	6	1	2		10	13	15	38	20		6 00
Antioch	25	1st	Warren	Warrenton	8	4		6		2	26	39	43	108	35	B.C.	10 00
Bethel	5	4th	Hinds	Utica	2	3		6	1	2	9	27	14	50	30		6 83¼
Baker's Creek	15		Hinds	Amsterdam	6	3		6	3	4	14	25	6	45	25		4 40
Bethlehem	10		Franklin	Hamburg	12	—	1	4	1		14	34	21	69	20		5 00
Brushy Fork	..		Copiah	Burtonton	5	—		3	1	2	16	15	2	33	30		5 00
Beulah	13	3d	Hinds	Brownsville	14	2	3	7	7	1	42	62	49	153	50		10 00
Clear Creek	31		Adams	Washington	—	—		1		1	2	7	129	138	20		6 00
County Line	16	3d	Copiah	Line Store	3	2	1	2	3	2	20	42	40	102	40		6 00
Concord	1	3d	Yazoo	Yazoo City	15	15			3	1	9	18	14	41	25	S.S.	5 00
Damascus	19		Copiah	Gallatin	7	—					14	19	2	35	25		4 00
Fellowship	28		Jefferson	Rodney	43	3	2	2		2	33	46	38	117	60	S.S.	28 00
Flower Hill	6		Warren	Bovina	16	6			1	1	19	30	117	170	50	S.S.	13 50
Hepsibah	..		Copiah	Gallatin	10	10		3	3	2	57	77	24	164	50	S.S.	9 25
1st B. Ch. Jackson	..		Hinds	Jackson	—	—					7	7	40	54	20	S.S.	5 00
Mound Bluff	18	1,2,3,4	Madison	Vernon	10	9	2	17	6	5	48	47	153	248	75	S.S. B.C.	14 55
Mount Pleasant	..		Hinds	New Town	6	1		3			2	10	17	29	15		4 00
Macedonia	3		Hinds	Jackson	6	1	2			1	18	24	12	54	30		14 00
1st B. C. Natchez	7	1,2,3,4	Adams	Natchez	21	7		1	3	4	7	19	212	238	60		10 43
New Providence	16		Copiah	Gallatin	—	2		5		2				30	20		4 00
New Salem	11		Hinds	Clinton	4	—	1				8	11	35	54	10		2 00
New Salem	4		Copiah	Gallatin	8	1	1			1	10	24	13	47	25		5 00
Ogden	1	4th	Yazoo	Lincoln	1	1		3	2	1	23	35	43	101			18 70
Palestine	17	2d	Hinds	Raymond	24	16		17	4	3	53	86	140	279	75	S.S.	15 41¼
Union	19	1st. 2d	Hinds	Meridian Springs	9	8		2		6	15	15	64	94	30	S.S. B.C.	13 22
1st B.C. Vicksburg	5	1,2,3,4	Warren	Vicksburg	6	—		9	2		7	14	47	68	25	S.S.	10 00
White Oak	1		Copiah	Pine Bluff	10	1		1		2				23	20		5 00
1st B.C. Yazoo City	1		Yazoo	Yazoo City	5	6		2			11 whites.		4	15	20	S.S.	5 00
Penuil	4 mon		Hinds		—	—					5	5	1	11	20		8 35
Raymond	8 mon		Hinds	Raymond	—	—								17	20		2 00
Sarepta	..		Jefferson		3	—		3	2	3	16 whites.			16	20		2 00
Grand Gulf	6 mon		Claiborne	Grand Gulf	2	4		1	1		4	5	65	74	12		2 00
Montalbon	..		Warren	Vicksburg	8	—					3	6	8	17	10		7 00
					266	106	17	105	45	47	512	762	1368	2736	987		262 14½

STATISTICAL TABLE.

CHURCHES.	DELEGATES NAMES.	PASTOR OR SUPPLY
Antioch	WM. MULLINS, B. Bufkin,	Wm. Mullins,
Antioch	Levi Stevens, S. W. Sexton,	D. B. Crawford,
Bethel	J. L. Wise, H. W. Griffith,	W. H. Taylor,
Baker's Creek	WM. ALLEN, Isaac Walker,	Samuel Thigpen,
Bethlehem	L. Munday,* L. Wharton,*	Wm. Whieldon,
Brushy Fork	Joel Moss, James Speed,	Wm. Mullins,
Beulah	P. Goad, H. M. White, D. Slocumb,	N. R. Granberry,
Clear Creek	W. Whieldon,	Wm. Whieldon,
County Line	Wm. Goode, Z. Aills,	Samuel Thigpen,
Concord	H. H. White, J. Spires,	S. J. Caldwell,
Damascus	Wm. Welsh, W. W. Miller,	Wm. Mullins,
Fellowship	James Snodgrass, J. M. McGill,	E. C. Eager,
Flower Hill	W. H. TAYLOR, J. Slater, J. Wilson,	Wm. H. Taylor,
Hepsibah	Jno Lewis, W. F. Green, L. W. Ellis	Samuel Thigpen,
First Bap. Ch. Jackson	L. B. HOLLAWAY,	John W. Buie,†
Mound Bluff	D. R. CAMPBELL,* Wm. J. Denson, W. L. Balfour,* A. B. Wiles,*	D. R. Campbell,
Mount Pleasant	Wm. Hester,	L. B. Hollaway,
Macedonia	Jos. Cooper, Alfred Marshall,	L. B. Hollaway,
First Bap. Ch. Natchez	W. H. ANDERSON, L. B. Fields, F. O. Wadsworth, C. S. Wadsworth,*	W. H. Anderson,
New Providence	JAMES BAILEY, Seth Granberry,	James Bailey,
New Salem	Wm. T. Stoval,	D. Crenshaw,
New Salem	U. HARVESTON, F. Percer,	U. Harveston,
Ogden	Wm. B. Herrin, Calvin Taylor,	N. R. Granberry,
Palestine	S. THIGPEN, M. Granberry, junr. J. Collins, G. A. Moon, W. Wise,	Samuel Thigpen,
Union	N. R. GRANBERRY, N. S. White,	N. R. Granberry,
First Bap. Ch. Vicksburg	N. N. WOOD, Wm. H. Sparks,	N. N. Wood,
White Oak	A. Shivers, T. Green,	W. H. Taylor,
First B. Ch. Yazoo City	(A letter—no delegation,)	S. J. Caldwell,
Penuil	F. H. Hartzog, W. S. Standerfer,	D. B. Hollaway,
Raymond	G. W. DORANCE, Hiram Granberry,	G. W. Dorance,
Sarepta	C. Stewart, E. M'Caa,	Jesse Young,
Grand Gulf	V. W. BROCK, E. D. Bacon,	V. W. Brock,
Montalbon	T. S. N. KING, W. Bohanon,*	D. B. Crawford.

* Absent.

† Deceased.

Amount of Funds sent up by the Associations for Religious Purposes.

Chickasaw	$246 04	Mississippi	$144 85	Zion's Rest, primitive	..
Choctaw	781 41	Mount Pisgah	13 38	Pomola	..
Cold Water	28 00	Pearl River	..	Loosacoona, regular.	..
Columbus	16 58	Tallahatchie	..	Noxubee	..
Liberty	104 66	Union	27 25	Primitive, new asso.	..
Leaf River	139 04	Yalobusha	301 70	Bear Creek, new asso.	..
Louisville Friendship	63 45	Zion	356 43	Primitive	..

TOTAL $2190 79

STATISTICS OF BAPTIST ASSOCIATIONS IN MISSISSIPPI.

Names of Associations.	Age years.	No. of Chur's	Min-ist'rs	Bap-tised	Total.	Date Min'ts	Name of Clerk and Post Office.
Chickasaw,	5	32	10	407	1494	1843	Simon R. Spight, Ripley.
Choctaw,	4	12	9	195	870	1843	M. Ross, DeKalb.
Cold Water	2	9	6	81	590	1843	J. A. Wooten, Hernando.
Columbus,	7	25	12	256	1658	1844	David Ferguson, Columbus.
Liberty,	7	21	11	147	822	1843	B. F. Willis, Clark Court House.
Leaf River,	15	13	8	29	278	1842	J. G. Collins, Mobile, Alabama.
Louisville Friendship,	5	13	6	111	557	1843	J. B. M'Clelland, Louisville.
Mississippi,	36	24	10	89	1360	1843	H. D. F. Roberts, Liberty.
Mount Pisgah,	8	29	21	77	1338	1844	J. M. Chambers, Hillsboro.
Pearl River,	24	32	14	442	1625	1843	N. Robertson, jr., Williamsburg.
Tallahatchie,		18	9		307		
Union,	24	33	20		2736	1844	Wm. Jordan Denson, Vernon.
Yalobusha,	7	11	7	266	1013	1844	J. S. Talbot, Troy.
Zion,	7	23	16	212	1520	1843	Thomas Fox, Greensboro.
Mississippi River	1	4	7	200	369	1843	A. W. Pool, Clinton, Louisiana.
Ponola,	1	8	4	17	456	1843	H. W. Middleton, Ponola.
Bear Creek, (new asso.)							
Zion's Rest, (primitive)		18	4		585	1841	
Loosacoona, (regular)		4	2	76	137	1841	
Noxubee, (anti)		13	4	1	460	1842	
Primitive, (old)		17	5	40	408	1844	S. Canterberry,
Primitive, (new)		7	3	—	159	1844	
					18792		

Report of the Clerk on the state of Religion in the Churches.

The Clerk will present a brief statement of the State of Religion in the Churches, collectively, instead of individually, as last year. The most of the Clerks remain in office. Some of the Churches has had no strong manifestation of Divine Grace, in the conversion of sinners. Others has had a revival of some extent. All the letters seem deeply imbued with the spirit of Prayer, and ready to engage in all good work, that they find their duty to do. We are pleased to find some of our Churches engaged in supplying the destitute places in their bounds and on their borders. The Flower Hill Church has supplied Preaching at Mill Dale, and Fellowship is supplying one, and purposes soon supplying another place. Many of them has Sabbath Schools and Bible Classes—holding weekly male and female Prayer Meeting—are engaged in many other Christain duties. We hope the brother Clerk's will report all their Churches are doing. We have opened a new column, for Sabbath Schools and Bible Classes—and may we not anticipate soon the pleasure of seeing it filled—each Church having those great measures of Piety and Godliness established amongst them. Clerk.

Clerk's Report on the Mound Bluff Quar. Sub. Asso. for Religious Purposes.

The Clerk responds to the request of the Association, by furnishing a brief statement of the plan of the MOUND BLUFF BAPTIST QUARTERLY SUBSCRIPTION ASSOCIATION FOR RELIGIOUS PURPOSES:

A Constitution and by Laws should be adopted, the usual officers elected, a President or Chairman, Vice Presidents, Secretary and Treasurer, the objects of the organisation named in the Constitution—the support of *Pastor, Domestic Missions, Indian Missions, Foreign Missions, American and Foreign Bible Society*—and any other Benevolent object the Association may engage in. Each member subscribes to any or all of the objects they may give preference to, paid either weekly, monthly or quarterly. The following arrangement will give, at one view, a good idea of the subscription list usual to such Societies.

Subscription List.

Members Names.	Support of Pastor	Domestic Missions.	Indian Missions.	Foreign Missions.	American and Foreign Bible Society.	Am. Baptist Publication Society.	Total.
W. T.	10 00	1 50	75		1 50	10	13 85
G. H.	3 00	25	30		20	50	4 25
J. J.	1 25	10	5	2			1 42
L. M.	7 50	2 00	8		4 00	1 00	14 50
O. P.	1 00		1	1	5	1	1 13

These amounts are paid at the end of each quarter, unless it is made a Monthly or Weekly Subscription List. We were pleased to learn, that our sister Church, the Macedonia, had been operating on the Monthly Subscription plan, and hope to hear of many entering into this work—and there may be others who are doing so. We hope all will embrace, in their next letters to the Association, all they are doing in the Gospel enterprise.

CLERK.

LETTER TO SISTER ASSOCIATIONS.

THE *Union Baptist Association to her Sister Associations, with whom she has the happiness to Correspond, sendeth Christain Love:*

DEAR BRETHREN—We have just closed our twenty-fourth Anniversary, and in reviewing the past Associational year, we have much for which we should feel grateful to Almighty God. The Reports, from some of our Churches, are cheering and interesting. Others are equally the reverse—a coldness and apathy seems to have succeeded the Revivals of 1842 and '43. One of our Churches only, has had any thing like a Revival; yet we should not complain, for it seems our Churches has been busily engaged in training their members to be more active in every good word and work. Many duties are taken up by them, and they seem disposed to engage more fully in the great work. We have not been able to perform much Missionary Labor the past year, owing to the want of Ministers. We have received four new Churches into our Union, and restored one, and dismissed two to join the Mississippi Association. We have baptised two hundred and sixty-six. Total, twenty-seven hundred and thirty-six. Gained, since last Session, three hundred and seven.

We were pleased to receive your Communications, and hope always to continue this friendly and brotherly Correspondence. We have lost four of our Ministers—one by death, and three by dismission—and have received four into our Union. May the Great Head of the Church be with us all, and bless us with all needful Blessings, will ever be the prayer of your brethren in the Lord.

N. R. GRANBERRY, Moderator

WM. JORDAN DENSON, Clerk.

ARTICLES OF FAITH

Of the Union Baptist Association, adopted at the first session, on the eighteenth day of September, A. D. 1820.

PREAMBLE.

WE, *the Churches of Jesus Christ, who have been regularly baptised upon a profession of our faith, are convinced of the utility of a combination of Churches, and of maintaing a correspondence for the preserving of union amongst Churches of the same faith and order: We, therefore, agree to form ourselves into an Association upon the following principles, viz:*

ARTICLES OF FAITH.

1st—WE believe in One Triune God the Father, the Son, and the Holy Ghost: the same in essence, equal in power and glory.

2nd—We believe the Scriptures of the Old and New Testament were given by the inspiration of God, and are the only rule of faith and practice.

3rd—We believe in the Fall of Adam from his original rectitude—in the imputation of his sin to all his posterity—in the total depravity of human nature—and in man's inability to restore himself to the favor of God.

4th—We believe that God hath loved his people with an everlasting love—that he chose them in Christ before the foundation of the world—that he calleth them with a holy and an effectual calling—and being justified alone through the righteousness of Christ imputed to them, they are kept by the power of God, through faith, unto salvation.

5th—We believe there is one Mediator between God and man—the man Christ Jesus: who, by the satisfaction he made to law and justice, in becoming an offering for sin, hath, by his most precious blood, redeemed the elect from under the curse of the law; that they might be holy, and without blame before him in love.

6th—We believe that good works are the fruits of faith, and follow after justification, and are evidences of a gracious state; and that all believers are bound to obey every command of God, from a principle of love.

7th—We believe in the Resurrection of the Dead and a General Judgment—that the happiness of the righteous and the punishment of the wicked, will be everlasting.

GOSPEL ORDER.

1st—We believe that the Visible Church of Jesus Christ is a congregation of faithful persons, who have given themselves to the Lord, and to one another, by the will of God, and have covenanted to keep up a Godly discipline, agreeably to the rules of the gospel.

2nd—We believe that Jesus Christ is the Head of the Church, the only Law-Giver—that the government is with the church.

3rd—That Baptism and the Lord's Supper are gospel ordinances, appointed by Jesus Christ, and are to be continued in the church until his second coming.

4th—That the Immersion of the Body in Water, in the Name of the Father, and of the Son, and of the Holy Ghost, is the only scriptural baptism, as taught by Christ and his Apostles.

5th—That none but regularly baptised Church Members, who live a holy life, have a right to partake of the Lord's Supper.

6th—That it is the privilege and duty of all believers to make a public profession of their faith, by submitting themselves as subjects of baptism, and as members of the visible church.

7th—That it is the duty of every regularly organised church to expel from her communion all disorderly and immoral members, and who hold doctrines contrary to the Scriptures.

RULES OF DECORUM.

1 Those delegates who are regularly chosen by the Churches, in our union, shall compose the Association.

2 The delegates so chosen shall produce letters from their respective Churches, certifying their appointment, together with their number in fellowship, those baptised, received by letter, restored, dismissed, excommunicated, and dead, since the last Association.

3 The delegates thus chosen and convened, shall be denominated *The Union Baptist Association.*

4 The Association shall have a Moderator and Clerk, who shall be annually chosen by a majority of the members present.

5 If new Churches desire to be admitted into this Union, they shall petition by letter and delegates. And if, on examination, found orthodox and orderly, shall be received by the Association, and manifested by the Moderator's giving their delegates the right hand of fellowship.

6 No Church in this Union shall have a right to more than two delegates unless she shall exceed one hundred members. Then she shall have a right to an additional delegate for every fifty.

7 Every query sent to the Association, by any Church in the Union, shall be read, and put to vote by the Moderator, whether it shall be debated; and, if there shall be a majority for it, it shall be taken up and investigation: Provided always, that those be first considered which affect the unied of the Churches.

8 Every motion made and seconded shall be taken up by the Association, except it be withdrawn by the person who made it.

9 Only one person shall speak at once, who shall rise from his seat and address the Moderator.

10 The person thus speaking shall not be interrupted, except he depart from the subject, break the rules of decorum, or cast reflections on a brother, in which case he shall be immediately called to order by the Moderator.

11 No person shall speak more than twice to the same subject, without leave of the Moderator.

12 No brother shall finally depart from the Conference without leave of the Association.

13 The Moderator shall have the liberty of speaking to any question that may be debated: provided the chair be previously filled; and have the privilege of voting, only when the Association is equally divided.

14 The names of the delegates shall be enrolled by the Clerk, and called over as often as the Association deems expedient.

15 We think it absolutely necessary to have an Association fund, for defraying the expenses of the same. For the raising and supporting of which, we think it the duty of each Church in the Union to contribute such sums as they may deem proper, and send by the hands of their delegates to the Association. And the money thus contributed by the Churches shall be deposited in the hands of the Treasurer, by the Association appointed, who shall be accountable to the Association for all the monies by him received and paid out, according to the direction of the same.

16 The minutes of the Association shall be read (and corrected, if necessary) and signed by the Moderator and Clerk before the Association rise.

THE POWERS OF THE ASSOCIATION.

1 It shall be the business of the Association to provide for the general union of the Churches.

2 To keep up a friendly correspondence (when convenient) with those Associations of the same faith and order.

3 This Association shall have no power to lord it over God's heritage, nor infringe upon any of the internal rights of the Churches.

4 It shall be the duty of this Association to give the Churches the best advice in their power, in difficult matters; to inquire into any difficulties which may exist between sister Churches, and remove them if possible.

5 To admit any of the brethern in the Ministry as Assistants, but not to give them the privilege of voting.

6 This Association shall have power to withdraw from any Church in the Union, which may be unsound in principle or immoral in practice, until reclaimed.

7 To appoint any person or persons, by and with their consent, to transact any business which the Association may deem necessary.

8 The Association shall have power to adjourn to any time or place they may think proper.

9 The Association shall be opened and closed with prayer.

OBITUARY NOTICE OF REV. JOHN W. BUIE,

Late Pastor of the Baptist Church in the City of Jackson, Miss.

WITH deep sorrow we are called upon to record the death, during the past Associational year, of a highly valued ministering brother connected with this body—the Rev. JOHN W. BUIE; who died about the middle of July last, in this State, after a short illness of congestive fever.

In the death of brother BUIE, his fellow-laborers in this body realize a severe loss—a loss peculiarly severe to the Church of his late charge, and one of no ordinary kind to the cause of Christ in general. Brother Buie was educated in this State,—graduated at Oakland College, Miss., where his remembrance is still cherished by a large circle of acquaintances. His ministerial career was short, but full of interest and promise. He received his Ordination Vows a little more than a year since, yet the brief period of his labors placed him, in the estimation of his brethren, in the rank of the most promising sons of the Church.

Did it not transcend the limits prescribed to this article, it would be a pleasing task to delineate the striking elements of his character and usefulness, but a word must suffice. He had not only a cultivated mind, but a *cultivated heart*. His heart was the home of the kindliest feelings and affections of our nature. To a disposition singularly guileless, was added the influence of an uncommon piety, penetrating, pervading, and seemingly *characterizieg* his whole being. Thus in the high duties of his calling, he manifested a great, and even self-sacrificing singleness of purpose—the result, far more of an all-controlling piety, than of any constitutional decision of character. Though possessed of a highly gifted mind, yet unquestionably, the most striking lineaments of his character, and the strongest elements of his usefulness, were found in an ardent piety combined with uncommon amiability of disposition. It was these traits that won his way so readily to all hearts—that gained a respectful hearing from all tempers to his solemn messages.

He is gone;—it was the will of heaven that he should fall in early manhood—in the bright dawning of promise. But "that life is long which answers life's great end;"—he fell with the victor's wreath on his brow; and like the truly upright, his end was "*Peace*." His example still lives with us—the precepts of his earnest lips, still live in many a throbbing heart—and the charm of his social influence still lingers with us like some fragrant odor. God grant his youthful mantle may fall on other shoulders advancing to the breach in the ranks of the consecrated sons of the Church.

N. N. W.

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" Moral Science,
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Encyclopædia of Religious Knowledge,
Campbell on the Gospels,
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Lives of Virginia Baptist Ministers,
History of the Baptists in Alabama,
Almanac and Baptist Register,
Family of Bethany,
Self Examination, or plain questions for professors of religion,

Horne's Introduction to the Study of the Bible,
Banke's History of the Popes,
Bishop Hobart's Apology for Apostolic Ordination,
Burnett's History of the Reformation,
Buck's Religious Anecdotes,
Nelson on Infidelity,
Primitive Church, by King,
Neander's Planting and Training of the Church,
Daille on the Right of the Fathers,
Bunyan's Holy War,
Carson on Baptism, (expected soon)
Baptist Manual,
Hinton on the Prophecies,
Tales of Truth, by Dr. Babcock,
Frey's Scripture Types,
Booth's Glad Tidings,
Pastor and Flock, by Dr. Morrison,
Schmucker on the Reformation,
Father's Apple, Flood, Spiritual Voyage
Gertrude, or the Peace Maker,
Effie Maurice, or What is my God,
John Frink, or 3d Com'dm'nt. Illust'ted
Ripley's Examination of Stuart,
Baptism its own Witness,
Pendleton on Baptism and Communion
Fuller on Communion,
Chapin on subject and mode of Baptism,
Infant Baptism, Part and Pillar of Popery
Bible Questions and the Baptists,
Church Member's Guide,
Hall's Help to Zion's Traveller,
Communicant's Companion,
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